THE OCTOECHOS

THE HYMNS OF THE CYCLE OF THE EIGHT TONES FOR SUNDAYS AND WEEKDAYS

INCLUDING THE ELEVEN RESURRECTION GOSPELS
AND THEIR STICHERA AND EXAPOSTILARIA
AND THE DAILY EXAPOSTILARIA

VOLUME III

TONES V & VI

TRANSLATED FROM THE CHURCH SLAVONIC
BY

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THE OCTOECHOS — TONE V
SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone V—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou blunt the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!", and to those in darkness: "Show yourselves!"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

Glory..., Now & ever...: Dogmatic theotokion—

Let us honor the godly and precious Maiden who is honored by the cherubim; for the Creator of all, desiring to become man, ineffably made His abode within her. O strange things and mysteries most glorious! Who doth not marvel on hearing that God became man, yet underwent no change within Himself? He passed through the gate of the Virgin, yet no diminution accrued unto Him therein. As the prophet said: Then shall no man pass through it, save the Lord God of Israel, Who hath great mercy.

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha, in Tone V—

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hath not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

And these other stichera, of the Theotokos in the same tone: Spec. Mel.: "Rejoice, O boast of fasters..."—

Stichos: I shall commemorate thy name in every generation and generation.

I stretch forth my hands to thee, O pure one; I open my polluted lips to make entreaty; I bend the knees of my heart and noetically touch now thine all-pure feet, and fall down before thee. Cure thou my many and long-standing ailments, and by thy grace heal mine incurable sores. Deliver me from enemies visible and invisible. Lighten the burden of my slothfulness, O Maiden, that I may hymn and glorify thee through whom the world hath found great mercy.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Rejoice, O most immaculate one who ineffably conceived the Son of God, who gavest birth to Him Who truly received flesh like ours from thy blood, and dost possess a rational and independent soul; for in His ineffable mercy and goodness He clothed Himself completely in Adam. Wherefore, Christ is declared to us to be dual in nature, showing forth the activity of both within Himself. Him do thou entreat, that He grant our souls great mercy.

Stichos: The rich among the people shall entreat thy countenance.

Rejoice, beauty of Jacob, whom God hath chosen and whom He loved, portal of the saved, flame-bearing key, O most blessed one, thou annulment of the curse, womb which contained

OCTOECHOS — TONE V

God, restoration of the fallen, thou who art more holy than the cherubim and dost surpass all other creatures, incomprehensible sight, most recent report, ineffable saying, chariot of the Word! For from thee the Sun shone forth, illumining me, and granting great mercy to those in darkness.

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

The prophecies concerning thee were fulfilled, O pure Virgin; for one of the prophets foretold thee as the portal in Eden facing the East, through which no one would pass save the Creator of thee and the whole world; and another foretold thee as the bush burning with fire which remained unconsumed, in that within thee dwelt the Fire of the Godhead; and yet another called thee the holy mountain whence the Cornerstone was cut without the aid of men's hands and which broke asunder the image of the noetic Nebuchadnezzar. Truly great and all-glorious is the mystery manifest in thee, O Mother of God! Wherefore, we glorify thee, for through thee hath salvation come to our souls.

Then, "Now lettest Thou Thy servant depart...", Trisagion, and after Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

SATURDAY EVENING — GREAT VESPERS

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone V—

Stichos: Bring my soul out of prison, that I may confess Thy name.

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!", and to those in darkness: "Show yourselves!"

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

Stichos: Let Thine ears be attentive to the voice of my supplication.

We offer evening worship unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who at the culmination of the ages descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Let us glorify Christ, the Author of our salvation; for when He rose from the dead, the world was saved from deception, the choir of the angels rejoiced, the beguilement of the demons was banished, fallen Adam arose, and the devil was set at naught.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

The guardsmen were instructed by the iniquitous: "Keep secret the rising of Christ; take the pieces of silver, and say that while we slept the dead man was stolen from the tomb." Who hath ever seen or heard of a corpse, and moreover one embalmed and naked, stolen, and the grave clothes left behind in the tomb? Be ye not deceived, O Jews! Learn the sayings of the prophets, and know that He is truly almighty, the Deliverer of the world!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O Lord our Savior, Who madest hades captive, trampled down death, and hast enlightened the world by Thy Cross: Have mercy upon us!

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia, in Tone V: Spec. Mel.: "Rejoice..."—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Thou art truly the throne of the cherubim, for thou hast surpassed all other creatures; for in thee the Word of God, desiring to restore our human form, made His abode, issuing forth from thee in the flesh, O most pure one; and having accepted suffering on the Cross for our sake, as God He bestowed resurrection upon our condemned nature which he hath ransomed. Wherefore, we entreat thy Son as Creator, O Mother of God, that we may obtain forgiveness and mercy at the hour of judgment.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

What shall I call thy divinely glorious church, O pure Theotokos? I call it the garden of Eden, and proclaim it the ark of Noah, which saved God's royal priesthood, the most holy nation, the assembly of Christ our God, O pure one; and thee do I liken to the tabernacle of Moses, wherein was the mercy seat and the staff which put forth branches, the candlestand, the jar, and the golden censer, to which each of the faithful hath recourse, entreating great mercy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O thou who alone art the hope of the hopeless, the ready help of the helpless, who gavest birth unto Jesus Who delighteth in mercy: Have mercy now on mine infirmity, and grant me compunction of thought, O pure one; and with streams of tears do thou drown the invincible abyss of mine offenses; drive off the tempest of my boundless passions, and fill my troubled heart with divine serenity, entreating Christ to grant me complete remission of mine offenses.

Glory..., from the Menaion.

Now & ever...: The dogmatic theotokion—

Once the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.
Stichos: The Lord is clothed with strength and He hath girt Himself.
Stichos: For He established the world which shall not be shaken.
Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the Apposticha stichera, in Tone V—

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

Stichos: The Lord is King, He is clothed with majesty.

When Thy side was pierced, O Bestower of life, Thou didst pour forth torrents of remission, life and salvation upon all; and Thou didst accept death, granting us immortality. Making Thine abode in the tomb, Thou didst free us, gloriously raising us with Thyself, in that Thou art God. Wherefore, we cry out: O Lord Who lovest mankind, glory be to Thee!

Stichos: For He established the world which shall not be shaken.

Strange is Thy crucifixion and Thy descent into hades, O Thou Who lovest mankind; for, having made it captive and gloriously raised the ancient captives with Thyself, as God Thou didst open paradise and didst count them worthy to receive it. Wherefore, grant Thou remission of sins unto us who glorify Thine arising on the third day, vouchsafing us to become dwellers in paradise, in that Thou alone art compassionate.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Thou Who lovest mankind, Who accepted suffering in the flesh for our sake, and rose from the dead on the third day: Heal Thou the sufferings of our flesh, lift us up out of grievous transgressions, and save us!

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

Resurrectional troparion, in Tone V—

O ye faithful, let us hymn and worship the Word, Who with the Father and the Spirit is equally without beginning, and Who was born of the Virgin for our salvation; for He was well pleased to ascend the Cross in the flesh, to endure death, and to raise up the dead by His glorious resurrection.

Theotokion:

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

And the rest of the service followeth in order.

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication to the All-holy Theotokos, in Tone V—

ODE I

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

We are all at a loss how to offer thee fitting hymnody, O Mistress; for thy glory surpasseth all. Yet, O Bride of God, disdain not the entreaty offered to thee with fear and love.

We all have recourse to the water of thine inexhaustible well-spring, O Virgin Theotokos, crying out: O all-pure one, thou sole joy of our race, ask peace for thy Churches.

Glory...: God Who was well-pleased to receive flesh from thee hath appointed thee as a haven for all amid misfortunes, O pure one; wherefore, falling down before thee, we cry aloud: Grant thine aid unto thy servants!

Now & ever...: Let thy supplication, O all-pure Virgin, be for thy servants alleviation, the dispelling of the passions, the eradication of sins and the washing away of all manner of pain, O Theotokos.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Thou art the hope of mortals, their help and joy, protection and refuge, O Mistress, Mother of Life; wherefore, we pray thee: Send down thy help upon all who hymn thee, O all-pure one.

O compassionate Author, God and Savior of all, we who are infirm and are beset by grievous perils set Thy Mother before Thee as an all-pure tabernacle, to supplicate Thee. Loose Thou the bonds of our transgressions.

Glory...: O Bride of God, who alone gavest birth to the Creator, Fashioner and Lord of all while remaining a virgin, grant salvation from on high to thy servants who truly glorify thee as the Mother of God.

Now & ever...: Fill me with life-creating waters, O Mistress who hast poured forth the divine Water upon the world; and with thy divine tranquility still thou the cruel torrents of mine iniquities and the waves of my heart.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

In that thou art more exalted than all creation, O all-hymned Theotokos, God hath given thee to those on earth as a source of mediation before Him.

Knowing thee to be the temple of God, O Virgin Mother, we who honor thee do earnestly pray: Shut not the portals of thy mercy against thy servants, O Theotokos!

Glory...: Knowing thee to be the true raiment of God all-adorned, O Mother who knewest not wedlock, we who honor thee all pray: Array us in the vesture of remission!

Now & ever...: The whole world was filled with joy at thy nativity, O all-pure one; wherefore, the great Gabriel announced to thee: Rejoice, O Virgin Mother Mary!

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Truly we are not chastised according to the measure of our offenses! O all-pure Virgin Mother, avert from us all the wrath of thy Son!

O pure one who gavest birth, without knowing wedlock, to God Who alone brought forth light out of darkness, earnestly beseech Him, that He send down divine light upon thy servants.

Glory...: With the incense of thy supplication, O pure Mother of the Creator, whom Solomon foretold as the divine bride out of Lebanon, spread fragrance upon thy servants.

Now & ever...: Having given birth without seed to Christ, our justification and deliverance, O Theotokos, thou hast rendered the nature of our first parents free of the curse.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O Mistress Theotokos who gavest birth to the Creator, ask remission for thy servants, and raise us up in might, that we may hymn thee.

Be thou a help to us thy servants who entreat thee with faith, O pure Mistress, in that thou art merciful, and raise us up in might, that we may hymn thee.

Glory...: As thou hast the power to do what thou desirest, as is meet, O pure Mistress, look upon thy servants with a merciful eye, and raise us up out of corruption.

Now & ever...: Unceasingly pouring forth streams of compassion upon those who ask, O all-immaculate and good one, rain down upon me also the light of thy Son's commandments.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sessional Hymn, in Tone V—

O most holy Virgin, have mercy upon us who have recourse to thy loving-kindness with faith, and who ask thy fervent aid; for thou art able to save us all, in that thou art the good Mother of God Most High, ever embracing Him with thy maternal entreaties, O divinely joyous Virgin.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

O Christ, Thou unfathomable Wisdom of God, have pity upon Thy servants, for the sake of her who gave Thee birth, for we unceasingly chant: Blessed art Thou, O God!

O Lord, we entreat Thy goodness: heal Thou our wounds, for the sake of her who gave Thee birth, for we chant with fear: Blessed art Thou, O God!

Glory...: With thy merciful eye, O Mother of God, look down and deliver thy servants from every evil circumstance, for we chant with faith: Blessed art Thou, O God!

Now & ever...: Committing evil deeds, we have fallen away from thee, O Mistress; yet have we straightway found thy help, O all-pure one, when we have cried: Blessed art Thou, O God!

ODE VIII

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests. Ye people, exalt Him supremely for all ages!

O our Mistress, bestower of good things: grant the healing of the passions unto thy servants, O Virgin, that we may unceasingly hymn and exalt thee supremely forever.

O pure one who gavest birth indescribably to the Deliverer, thou didst ineffably give suck to Him while remaining a virgin. Him do thou entreat in behalf of those who hymn and glorify thee for all ages.

Glory...: Forming ourselves into a most beautiful choir, we sing to thee, the radiant lamp of the Deliverer: O all ye works of the Lord, unceasingly hymn the Virgin Mary, and exalt her supremely forever!

Now & ever...: O pure ewe-lamb, Virgin Maiden and Mother, cleanse me of the carnal passions, that I may be delivered from the snares of the deceiver, chanting hymns to thee, O divinely joyous one.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Our hymnody is completed, O Christ Master, but our hope in Thee, our Creator, like Thy grace, knoweth no limitation. Wherefore, grant mighty power to Thy servants on either side, through the supplications of her who gave Thee birth.

As thou art the true Mother of Life, O pure one, thou art the strength of the sick and infirm; wherefore, fleeing unto thee, O Mistress, we have found the surcease of all sorrows and have been saved by thy protection.

SATURDAY NIGHT COMPLINE

Glory...: Beholding thy divine countenance in thine images, O Mistress, we perceive thee therein as it were clearly, in all ways hating the mindlessness of heretics on earth. And falling down before the icons, we receive healing.

Now & ever...: O pure one, we sinners know thee to be an abyss of healings and a sea of grace; wherefore, we beseech thee: O all-pure one, from all want rescue us who have recourse to thy protection.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "The fifth rule to the three-Sunned light", the composition of Metrophanes, in Tone V—

ODE I

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Refrain: O all-holy Trinity, our God, glory be to Thee!

Hymning the might of the single countenance of the triple Sun, we cry out: Illumine our mind, O almighty God, and raise it up to Thine ineffable glory, O Master!

On high the noetic rings of the angels with thrice-holy voices continually hymn the threefold Unity, the Trinity sharing the same form, transcendent and omnipotent.

Glory...: Give unto my soul the divine, most sweet and light-giving food of Thy love and divine and cleansing compunction, O Trinity, Unity, Origin of light, greatly merciful Master of all creation

Now & ever...: Theotokion: Without thunder, like the dew upon the fleece, did the divine Rain descend from heaven into thy womb, O Virgin; and He hath saved all human nature, which had dried up, O all-pure one.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Having conceived in thought the noetic beings, Thou didst make them constant singers of Thy divinity, O thrice-radiant and almighty God. Yet, as Thou art compassionate, accept also the entreaty and supplication of mortals made of clay.

As Thou art compassionate, O Thou Who by essence art immune to any change, grant forgiveness of offenses and salvation unto us who are changeable, and hymn the unfathomable well-spring of Thy goodness.

Glory...: As the prophets and the apostles manifestly learned from Thee, we glorify Thee—the Father, the Son and the Spirit—in the immutable aspect of the one and thrice-radiant Godhead of the Lord of all.

Now & ever...: Theotokion: Thou didst appear unto Moses in the bush as the Angel of the great Counsel of the Almighty, revealing Thine incarnation from the Virgin, O Word of God, whereby Thou hast transformed us and brought us up to the heavens.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning...

Merciful art Thou, O indivisible Trinity, for Thou hast mercy on all, in that Thou art almighty and most compassionate, full of pity and greatly merciful. Wherefore, we who are weighed down with many sins flee unto Thee, crying: Cleanse Thou Thy servants, and deliver all from every torment!

Glory..., Now & ever...: Theotokion—

O most holy Virgin, have mercy on us who with faith have recourse unto thee, the compassionate one, and now ask thy fervent aid; for as thou art good, thou art able to save us, in that thou art the Mother of God Most High, ever employing thy maternal supplications, O thou who art full of the grace of God.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Beholding Christ the Judge going to the Father and revealing a vision of the Spirit, Daniel mystically learned of the threefold radiance of the one Dominion.

Vouchsafe the glory of the angels unto those who with lips of clay hymn Thee, the transcendent God, the Trinity of Hypostases, One in Essence.

Glory...: Let us glorify the one Authority, the one Dominion indivisible in three characters. O Father, Son and Spirit, enlighten us, Thy servants!

Now & ever...: Theotokion: The mountain densely wooded and overshadowed, which Habbakuk beheld of old, and from whence the Holy One came forth, revealed the invisible Offspring Whom thou didst conceive, O Virgin.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

O my God, Thou threefold Light, Who in Thy goodness fashioned man and made him according to Thine image, abide in me, in that Thou art good and compassionate.

O three-Sunned Unity, guide me to the divine paths of salvation, and fill me with Thine effulgence, in that Thou art in essence God infinite in power.

Glory...: O indivisible Light of the one Essence, thrice-radiant, never-waning, distinguished as to characteristics: with Thy rays illumine my heart.

Now & ever...: Theotokion: When the prophet of old beheld thee, O all-immaculate and pure one, as the gate facing the never-waning Light, he straightway recognized thee as the dwelling-place of God.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

As the thrice-radiant Godhead of Hypostases, Thou art One, sharing the same form and equal as to operation in essence and will.

The prophet made it exceedingly manifest when he chanted to the Father, Thy Light: In the Spirit shall we behold the light of the Son, the one three-Sunned God.

Glory...: The immaterial Being in three Hypostases hath sole authority and might; for through It doth every creature receive its existence and is renewed.

Now & ever...: Through the supplications of the Mother of God, O God, our sole, thrice-radiant Master, send down deliverance from transgressions and misfortunes upon those who hymn Thee.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone V: Spec. Mel.: "The Word Who with the Father and the Son is equally without beginning..."—

Let us now glorify the three-Sunned Light, and let us worship the simple Trinity, for It hath enlightened and had mercy upon us, and hath freed from corruption the whole human race, delivering the whole world from the deceit of idolatry, and hath given us the kingdom.

Glory..., Now & ever...: Theotokion—

Perplexed by all things, I have fled to thee, the help of all and refuge of the sinful and lowly, crying: I have sinned and I insensibly abide in evils, wretch that I am! Have mercy on me and, before the end, turn me and deliver me from all torment, though I am unworthy.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

As Thou dost possess an abyss of mercy and an unfathomable depth of compassions, O Lord, have mercy upon those who hymn Thee, the one, thrice-radiant God of all.

Hymning Thee, the incomprehensible, single and thrice-radiant God and Lord, we cry out to Thee: Grant cleansing of sins unto Thy servants.

Glory...: Equally honoring the Hypostases in the single Dominion, we distinguish the indivisible Essence of God the Father, and the Son, and the all-holy Spirit.

Now & ever...: Theotokion: Thou didst put forth the Flower of the Godhead, the Offshoot of the unoriginate Father, O Virgin, the co-eternal Scion which imparteth life to all men.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

That Thou mightest reveal One of the three Hypostases of the Dominion, of old Thou didst manifestly appear unto Abraham in the guise of men; and he hymned Thy sole might.

O unapproachable Light—compassionate Father, Word and Spirit—vouchsafe that I may behold Thy beneficent rays, that I may ever be well-pleasing unto Thee, O Lord of all.

Glory...: Holy is God the preëternal Father; holy is the Son Who is begotten of the Father; and holy is the life-creating Spirit, Who proceedeth from the Father and is revealed by the Son.

Now & ever...: Theotokion: O most hymned one, from the glory of the threefold Sun thou hast shone forth for us the one Christ and Lord, Who mystically teacheth all to chant forever unto the one Godhead in three Persons.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Human words are unable to hymn Thee as is meet, O unoriginate Unity; yet deriving boldness from our faith, as far as possible we offer glory and praise to Thy might, O divine Trinity equally enthroned.

With all-pure mouths the cherubim and seraphim glorify Thee, the one thrice-radiant God Who dost reign in equal glory; and with them accept also us sinners, who magnify Thy might.

Glory...: Isaiah beheld Thee on the throne of the cherubim, with the seraphim standing round about Thee, covering their faces with their wings, and crying aloud: Holy, Holy, Holy art Thou, O thrice-holy God, Who art glorified in three Persons!

Now & ever...: Theotokion: In that thou art the pure and immaculate Virgin, thou gavest birth to the Son, the immutable God Who delivereth us from temptations. Him do thou now entreat, that He grant us remission of transgressions.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

OCTOECHOS — TONE V
SUNDAY MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone V, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, pg. 73). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone V—

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Glory..., Now & ever...: Theotokion—

Rejoice, O holy mountain trodden by God! Rejoice, animate bush which was not consumed! Rejoice, bridge to God for the world, who alone bearest mortals to everlasting life! Rejoice, incorrupt Maiden who without knowing man gavest birth unto the Salvation of our souls.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone V—

O Lord, after Thy resurrection on the third day and the worship of the apostles, Peter cried out to Thee: "The women showed courage, but I was afraid. The thief uttered theology, but I denied Thee. And dost Thou now call upon me to be Thine apostle still? Or wilt Thou show me again to be a fisher of the deep? Yet do Thou accept me, who repent, O God, and save me!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

Glory..., Now & ever...: Theotokion—

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoï, in Tone V—

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: "Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!"

Songs of Ascent, in Tone V, the verses being repeated—

Antiphon I

When I am filled with sorrow, I sing unto Thee like David, O my Savior: Deliver my soul from a lying tongue.

Blessed is the life of those in the wilderness, who soar aloft on wings of love divine.

Glory...: By the Holy Spirit are sustained all things, visible and invisible; for, Himself possessed of dominion, He is truly One of the Trinity.

Now & ever...: The foregoing is repeated.

Antiphon II

Let us ascend to the mountains, O my soul, and go thither, from whence cometh our help.

Let Thy right hand, which toucheth me, O Christ, preserve me from all deception.

Glory...: Theologizing concerning the Holy Spirit, let us say: Thou art God, life, love, light and understanding! Thou art goodness, and Thou reignest forever!

Now & ever...: The foregoing is repeated.

Antiphon III

Full of great joy, I send up supplications for those who have said to me: Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; for there is found the fire which burneth up every shameful thought.

Glory...: To the Holy Spirit, by Whom every living thing is made animate, is due the dignity of the Bestower of life, as to the Father and the Word.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone V—

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

Stichos: I will confess Thee, O Lord, with my whole heart.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone V

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Stichos: Glory to Thy holy resurrection, O Lord!

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my fœtid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

Theotokion: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to blossom forth as a blessing upon all the ends of the earth.

Canon of the Cross & the Resurrection

Irmos: To God the Savior, Who led His people...

To Him alone Who of His own will was nailed to the Cross in the flesh and freed him who through the tree fell under the ancient condemnation, let us chant, for He hath been glorified.

To Christ alone, Who raised up the dead man from the tomb, Who resurrected the fallen one with Himself, and adorned him by sitting with the Father, let us chant, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly pray to Him Who became incarnate of thee, God Who was not separated from the bosom of the Father, that He save from every evil circumstance those He fashioned.

Canon of the Theotokos

Irmos: Bringing battles to nought...

O all-pure one, entreat Christ, the Light Who abode within thee and illumineth the world with the rays of His divinity, that He enlighten all who hymn thee, O Virgin Mother.

As one adorned with the beauty of the virtues, O most pure one who art full of grace, through the effulgence of the Spirit thou didst receive the majesty of Him Who adorneth all things, and which createth beauty.

Prefiguring thee on Sinai of old, the bush which was united with fire was not consumed; for as a virgin thou gavest birth and remained a virgin still, in manner past understanding, O Virgin Mother.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave Thee vinegar in return for manna, repaying thus Thy benefactions.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

Theotokion: Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

Canon of the Cross & Resurrection

Irmos: By the power of Thy Cross, O Christ...

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy voluntary crucifixion, O Bestower of life.

The myrrh-bearing women strove to anoint Thy body with myrrh, O Christ; but not finding it, they turned back, hymning Thine arising.

Theotokion: Unceasingly entreat Him Who was born of thy womb, O pure one, that He deliver from the deception of the devil those who hymn thee as the pure Virgin.

Canon of the Theotokos

Irmos: O Christ Who by Thy command...

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

The condemnation incurred by the ancient curse was annulled at thy mediation, O all-pure Virgin; for having manifested Himself through thee, the Lord hath poured forth blessing upon all, in that He is all-good, O only adornment of men.

ODE IV

Canon of the Resurrection

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

O my Savior, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

Theotokion: Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthgiving.

Canon of the Cross & the Resurrection

Irmos: I heard report of the power of the Cross...

When the Cross was planted in the ground on Golgotha, the everlasting bars were shattered; and the gatekeepers cried out: Glory to Thy power, O Lord!

When as One dead the Savior descended unto those bound, he raised up with Himself those who had died in times past; and they cried aloud: Glory to Thy power, O Lord!

Theotokion: The Virgin gave birth without knowing the pangs of motherhood; and though she is a mother, she hath remained a virgin. Hymning her, we cry out: Rejoice, O Theotokos!

Canon of the Theotokos

Irmos: Perceiving Thy divine condescension... (See above, first canon)

With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

The choirs above hymn thy birthgiving, O most immaculate one, rejoicing at the salvation of those who acknowledge thee to be the true Theotokos, O undefiled Virgin.

Isaiah called thee the staff from whence Christ God, the beautiful Flower, budded forth for us, unto the salvation of those who with faith and love have recourse to thy protection.

ODE V

Canon of the Resurrection

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

– Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

– Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

Canon of the Cross & Resurrection

Irmos: Rising at dawn, we cry to Thee...

Thou didst stretch forth Thine arms upon the Tree, O our Savior, calling all to Thyself, in that Thou lovest mankind.

By Thy burial Thou didst capture hades, O my Savior, and by Thy resurrection Thou hast filled all with joy.

Rising from the tomb on the third day, O Bestower of life, Thou didst pour forth imperishable immortality upon all.

Theotokion: We hymn thee as the Virgin who remained so even after giving birth, O Theotokos, in that for the world thou gavest birth in the flesh unto God the Word.

Canon of the Theotokos

Irmos: O Thou Who art clothed in light... (See above, first canon)

– All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

– O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

God Who dwelt within thee, in that He alone is compassionate, loved thee with a pure love, as the one who, good, immaculate and sealed with virginity, was close to Him.

ODE VI

Canon of the Resurrection

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

Theotokion: The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

OCTOECHOS — TONE V

Canon of the Cross & Resurrection

Irmos: The abyss engulfed me...

Thou didst stretch forth Thine arms, gathering together through Thy Life-bearing Cross the assemblies of Thy nations scattered afar, O Christ our God, in that Thou lovest mankind.

Thou madest death captive and didst break down the gates of hades; and bound Adam, released from his bonds, cried out to Thee: Thy right hand hath saved me, O Lord!

Theotokion: As is meet, we glorify thee, O glorious Mary, boast of the Orthodox, as the bush unconsumed, the mountain and the animate ladder.

Canon of the Theotokos

Irmos: O Christ Master, still Thou the sea...

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

O most immaculate Mistress, we know thee to be a soul-nurturing wellspring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

For us didst thou give birth unto the Bestower of life, the Author of salvation, Who giveth everlasting deliverance unto us who confess thee to be the true Theotokos.

Kontakion, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—

Thou didst descend unto hades, O my Savior, and, breaking down its gates as One almighty, as the Creator Thou didst raise the dead up with Thyself and didst break the sting of death. And Adam was delivered from the curse, O Thou Who lovest mankind. Wherefore, we all cry out: Save us, O Lord!

Ikos: When the women heard the words of the angel, they put aside their lamentation, and full of joy and trembling they gazed in awe. And, lo! Christ drew nigh to them, saying: "Rejoice! Be of good cheer! I have vanquished the world and freed the captives! Make haste, therefore, to My disciples, telling them that I go before you to preach in the city of Galilee." Wherefore, we all cry out to Thee: Save us, O Lord!

ODE VII

Canon of the Resurrection

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the tomb. Unto Him do we all sing: Blessed art Thou, O God!

Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!

Canon of the Cross & Resurrection

Irmos: Blessed is the God of our fathers, Who saved the children...

Blessed is the God of our fathers, Who by the Tree of the Cross abolished the deception of the idols.

Blessed is the God of our fathers, Who rose from the dead and with Himself raised up those in hades.

O Christ, Thou blessed God of our fathers, by Thy death Thou didst destroy the dominion of death.

Theotokion: Blessed is the God of our fathers, Who was born of the Virgin and showed her forth as the Theotokos.

Canon of the Theotokos

Irmos: The supremely exalted Lord of our fathers...

The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Having been purified by the Spirit, O Virgin, thou becamest the Mother of the King of all, Who had created thee. Unto Him do we all sing: Blessed art Thou, O God!

Having clothed Himself in flesh through thee, O all-pure Mother of God, the Lord saved me. Unto Him do we all sing: Blessed art Thou, O God!

ODE VIII

Canon of the Resurrection

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

Theotokion: All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

Canon of the Cross & Resurrection

Irmos: The Son and God, Who was begotten of the Father...

Christ God, Who of His own will stretched forth His hands upon the Cross and destroyed the bonds of death, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ God, Who shone forth from the tomb like a bridegroom, and appeared to the myrrh-bearing women, and proclaimed joy unto them, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Theotokion: Thou hast been shown to be higher than the cherubim, O pure one, having borne within thy womb Him Who is upborne upon them. And with the incorporeal ones, we men glorify Him for all ages.

Canon of the Theotokos

Irmos: The children, forming a universal chorus...

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

The Lord of all, the limpid Stream of immortality, hath issued forth from thee, O Maiden, washing away the defilement of those who with faith hymn and exalt thee supremely for all ages.

O Virgin, we confess thee to be the truly divine and Light-bearing throne, and the tablets of grace, in that thou didst receive within thee the Word of the Father; and we exalt Him supremely for all ages.

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

Theotokion: It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

Canon of the Cross & Resurrection

Irmos: With oneness of mind, we, the faithful, magnify thee...

In Orthodox manner we, the faithful, magnify Thee, Who didst undertake to suffer upon the Cross and broke the power of hades by Thy death.

In oneness of mind we, the faithful, magnify Thee, Who arose from the tomb on the third day, made hades captive, and hast enlightened the world.

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Him to Whom thou gavest birth do thou entreat, that He grant remission of transgressions unto those who hymn thee with faith.

Canon of the Theotokos

Irmos: Rejoice, O Isaiah!...

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Seating thee upon a royal throne, who art resplendent in the golden robes of divine virtues, O pure one, thy Son hath set thee at His right hand, rendering honor unto thee as His Mother, O most immaculate one.

Past understanding is thy birthgiving, O Mother of God; for thou didst conceive within thee without knowing man, and thy birthgiving was virginal, in that it is God Who was born of thee. And magnifying Him, we bless thee, O Virgin.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone V—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

O Lord, Who broke asunder the everlasting chains and rent apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true burial on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

The women, O Lord, hastened to the tomb to see Thee Who suffered for our sake, O Christ; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: "The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving our souls!"

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst endure, O long-suffering Savior. Thou didst undergo wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

O Lord, King of the ages and Creator of all, Who for our sake didst accept crucifixion and burial in the flesh, that Thou mightest free us all from hades: Thou art our God, and we know none other than Thee.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

O Lord, who can describe Thine all-radiant wonders? Or who can declare Thy dread mysteries? For, having become man for our sake, as Thou Thyself desired, Thou didst reveal the might of Thy power; for by Thy Cross Thou didst open paradise to the thief, and by Thy burial Thou didst break the chains of hades, and by Thy resurrection Thou hast enriched all things. O compassionate Lord, glory be to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Arriving at Thy tomb very early in the morning, the myrrh-bearing women sought to anoint God the immortal Word with myrrh; but, informed by the words of the angel, they returned with joy and declared openly to the apostles that Thou hadst arisen, O Life of all, and granted the world cleansing and great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The guards of the God-receiving tomb said to the Jews: "O your vain-minded counsel! In attempting to confine Him Who is uncontainable, ye labored in vain; desiring to conceal the resurrection of the Crucified, ye showed it forth clearly! O your vain-minded assembly! Do ye again advise us to hide what cannot be hid? Hearken, rather, to us, and believe in those things which have truly happened: A lightning-bearing angel, descending from heaven, rolled away the stone, and in fear of him we became as dead; and as herald to the myrrh-bearing women of steadfast mind he said: 'See ye not the guards lying as dead, and the seals broken, and the emptying of hades? Why seek ye Him Who hath set at naught the victory of hades and broken the sting of death, as though He were dead? Going forth quickly, proclaim the resurrection without fear to the apostles, crying out: Truly the Lord is risen, Who hath great mercy!'"

Glory...: The matins Gospel sticheron.

Now & ever...: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and the resurrectional troparion—

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.

And the dismissal.

OCTOECHOS — TONE V
SUNDAY AT LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator Him Who on the tree of the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and hath now come to dwell in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator!

Glory...: O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son and Holy Spirit: thee do we hymn as our true God and Savior!

Now & ever...: Rejoice, O animate temple of God and impassable gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

Prokimenon, in Tone V—

Thou, O Lord, shalt keep us and shalt preserve us from this generation and for evermore.

Stichos: Save me, O Lord, for a righteous man there is no more.

Alleluia, in Tone V—

Stichos: Of Thy mercies, O Lord, will I sing forever; unto generation and generation will I declare Thy truth with my mouth.

Stichos: For Thou hast said: Mercy shall be built up for ever; in the heavens shall Thy truth be established.

TONE V

SUNDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone V: Spec. Mel.: "Rejoice..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

I weep and am downcast, envisioning the dread sentence of the Word, for which I, a wretch, have not the least reply for my guilt. Wherefore, I pray: Before the unseemliness of mine end overtaketh me, before I am mowed down by death, before I must needs undergo condemnation to the place where the fire is unquenchable and the darkness is utter, where are the worm and gnashing of teeth, and sinners are consumed, O my Christ, grant me great mercy and deliverance from mine offenses.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Disdaining Thy laws and the Scriptures, wretch that I am, I have rejected Thy commandments, O God my Creator. How will I ever avoid the torment which is to come, O Savior! Wherefore, before mine end grant me forgiveness and a shower of tears, imparting true compunction to me, O Savior. As Thou art God all-good, drive far from me the hordes of the demons who seek to drag me down into the abyss of hades. For this cause I entreat Thee: Take not from me Thine almighty hand!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Woe is me! How have I been darkened in mind? How have I withdrawn from Thee and, wretch that I am, enslaved myself to sin; and, in thrall to the passions, given myself wholly over to the carnal pleasure which liveth in me, who am passion-fraught? Now I await my departure from this life and the coming retribution. O all-good Lord, grant me tearful repentance and release from my countless transgressions, with faith I beseech Thee Who grantest the world great mercy.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the incorporeal ones, in Tone V—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O honorable initiates of the mysteries of the Godhead, the thrice-radiant and consubstantial Divinity, who, unceasingly offering up hymnody with incorporeal mouths and fiery tongues, bear our entreaties and prayers, which we utter with lips defiled, and who ask for remission of transgressions: He Who assumed our nature and is merciful by nature accepteth your pleas in behalf of His sinful servants, granting great mercy to the world.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O ye whole multitude of the angels, who draw nigh to my Master and stand with fear before His divine throne, full of ineffable light: To the light of salvation guide me who have gone astray in the darkness of sin, and at the command of our compassionate God dispel the dark and alien gloom of the crafty demons with your help and grace; for they cannot endure the coming of light, and are driven away.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O radiant angels of God, standing before the divine throne of grace, receiving humility and true enlightenment from the divine light: Look down on us from the heavens, O ye who love mankind, for we are beset by the storm of evils, and are afflicted and sleep in darkness. Wherefore, come ye to our aid, O archangels, and deliver us from the snares of the enemy, the author of evil; for we all flee to your protection, O all-lauded ones.

Glory..., Now & ever...: Theotokion—

Thou art truly higher than the throne of the cherubim, for the divine Word made His abode in thee, O pure one, desiring to restore our image; and issuing forth from thee as mortal, in that He is full of lovingkindness, He endured the Cross and suffering for our sake, and as God

hath given us resurrection. Wherefore, giving thanks to the Creator with faith, we beseech thee as the one who transformed our condemned nature, that we may receive forgiveness of transgressions and great mercy through your supplication.

Then, O gladsome Light...; the Prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone V—

I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-suffering Lord, take pity on my weakness, and have mercy upon me.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but became inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory..., Now & ever...: Theotokion—

O awesome, all-glorious and great mystery! He Who is uncontainable was contained in a womb, and His Mother remaineth a virgin even after giving birth; for she gave birth to God to Whom she gave flesh, unto Whom we cry out, and to Whom we utter hymnody, chanting with the angels: Holy art Thou, O Christ God, Who becamest man for our sake! Glory to Thee!

Then, Now lettest Thou Thy servant depart... *Trisagion through* Our Father... *Troparia. Litany, and Dismissal.*

SUNDAY EVENING COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

A truly awesome miracle was wrought within thee, O Virgin, for thou didst have in thy womb Him Who is in nowise circumscribed, and gavest birth to Him ineffably, remaining a virgin.

Rain down remission of transgressions upon me, O Mistress who didst ineffably contain the Rain of heaven which came upon thee.

Glory...: O only blessed and divinely joyous one who gavest birth to ineffable Joy for men: take the grief away from my soul, I pray, and gladden my heart.

Now & ever...: He Who shone forth from thee in His surpassing goodness is all the desire and sweetness of life, O all-immaculate one. Him do thou beseech, that He save me who glorify thee now unceasingly.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The works of the law have passed by as though they were a shadow; for Thou, O all-pure one, gavest birth unto Christ Who in place of the law hath appointed for us the grace of purification and enlightenment, and hath lifted the curse, O most immaculate Virgin.

God was born, incarnate, of thee, O pure one; He Who before was invisible became visible in the flesh. Wherefore, entreat Him earnestly, O Maiden, that He deliver me who

glorify thee with splendor, from enemies, visible and invisible.

Glory...: Cruel waves of the passions assail me, the abyss of evil spirits besetteth me, and the tempest of sin troubleth my heart. O Theotokos, make me steadfast, who hymn thee with splendor.

Now & ever...: Having the divine Gabriel as our commander, with faith we cry out reverently together to the Theotokos and Mother who knewest not wedlock. By her are we delivered from tribulations, sorrows and infirmities.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

O Virgin who within thyself didst weave a robe of incorruption with thy virginal blood for Him Who clotheth the sky with clouds, clothe me who before was stripped naked through deception.

Thy womb, O Virgin, became a holy and ineffable palace for God the King, wherein He made His abode; and He hath made us temples.

Glory...: As thou art compassionate, have compassion on my most wretched soul, O most immaculate Theotokos, for it hath been cruelly benighted and fettered by the passions and sin.

Now & ever...: Thou didst shine forth the Scepter of the kingdom of incorruption from the root of Jesse, O pure one, and without knowing man thou gavest birth to a Babe, the God of David, the Creator and Lord.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Even after giving birth thou hast remained an incorrupt virgin, O all-immaculate one; and thou leadest all corrupt men toward Life and illuminest them with incorruption.

To the Preëternal One, Who shone forth timelessly from the Father, thou gavest birth as a newborn Babe, O all-pure one. Him do thou entreat in behalf of the world, O Bride of God.

Glory...: O let me find thee, O Virgin, to be my helper, rescuing me from the sentence of the Judge at the hour of judgment, when I shall stand before the tribunal of Him Who was born of thee.

Now & ever...: O Virgin Bride of God, my dear one, wholly beautiful and immaculate art thou out of Lebanon. By the Holy Spirit was the incarnation of the Son of God made known in thee.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Without knowing man, thou gavest birth to Emmanuel, Who hath taken pity on our lowliness, O Theotokos; wherefore, we ever glorify thee as is meet.

O all-holy one, in manner past understanding and past recounting, thou gavest birth to the Timeless One, the Creator Who delivereth from all corruption those who hymn thee, the Theotokos.

Glory...: Having given birth to the Benefactor and Creator, O all-holy and right beloved Mistress, bless thou mine afflicted soul.

Now & ever...: O most pure one, we offer thee laudation both new and old; for we have nought better for thy praise than "Rejoice!", which we sing to thee with Gabriel.

Then, "Lord, have mercy!", thrice.

Glory..., Now & ever... Sedalion, in Tone V—

I lament for myself before the judgment, pondering mine evil and grievous deeds, and the abyss of transgressions which hath surrounded me from my youth and which drowneth my mind; yet by thine intercession, O pure one, grant me remission, and vouchsafe that I may receive salvation.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Deliver me from evil despondency, from the darkness of the passions and everlasting condemnation, O all-pure one, that I may glorify thee with faith.

Mortify my passions, O thou who gavest birth to Life, and lift me up who lie in the grave of senselessness, O Bride of God, that I may glorify thee with love.

Glory...: O all-immaculate one, thou gavest birth to the incorporeal God clad in the flesh, Who delivereth us who chant with fear: Blessed art Thou, O God!

Now & ever...: Finding thy pure supplication to be healing without price, O Virgin, chanting, we ask goodly transformation of soul and health of body.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O portal of the Light, open unto me the radiant gates of repentance, showing forth each straight path of righteousness leading into the entries of God's will.

O Virgin Mother, thou gavest birth on earth to a newborn Child, the Son Who is equally unoriginate with the Father, Who in His ineffable loving-kindness became like unto us who have become corrupt under sin.

Glory...: O ever all-glorious Virgin whom God hath loved and chosen, thou hast been shown to be wholly elect, wholly all-adorned; wherefore, we hymn thee forever, O pure one.

Now & ever...: "Thou art wholly pure, full of divine glory, my dear one!" the Spirit of God said, proclaiming thee, O all-pure one, whom we praise with hymns, chanting: Thou must needs rejoice, having given birth unto the God-man!

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Disdain not the sighs of those who now hasten unto thee, O most pure one, but look upon us who are in sorrows, and transform the lamentation into joy, and the compunction into gladness of those who praise thee in hymns.

Thou art an immovable foundation, O pure one, having given birth to the Savior Who founded the earth upon the waters with His divine commands. Pray thou that He splendidly establish thereon those who call thee blessed.

Glory...: Past understanding is thy birthgiving, O Theotokos, for conception and a virginal birth took place within thee without the aid of man; for it was God Who was born, and magnifying Him, we bless thee who gave Him birth.

Now & ever...: Awesome art Thou, O Lord. Who then can withstand Thy threat, O Christ, only King, when Thou shalt render judgment? Wherefore, have pity and save me, O Savior, through the right acceptable entreaties of her who gave Thee birth.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON MONDAY MORNING
AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone V—

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be exposed. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Let us all keep vigil and greet Christ with a multitude of oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth unto God in vain: Have mercy on me!

Glory..., Now & ever...: Theotokion—

O all-pure one who art holier than the cherubim and more exalted than the seraphim, confessing thee to be the true Theotokos, we sinners have thee as our helper, and find thee to be our salvation in time of perils. Wherefore, cease not to pray for us, thou might and refuge of our souls.

After the second chanting of the Psalter, these sessional hymns, in Tone V—

O my soul, the things here on earth are transitory, but the things of the life to come are eternal. I envision the tribunal and the throne of the Judge, and I tremble at the thought of giving answer. Wherefore, turn thou with haste, for the judgment is inexorable.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I lie upon the bed of mine offenses, robbed of my hope of salvation; for the dreaming of my slothfulness winneth torment for my soul. O God Who wast born of the Virgin, raise me up to Thy hymnody, that I may glorify Thee.

Martyricon: Wondrous is God in His saints, the God of Israel.

The memory of the passion-bearers shineth forth today, for it possesseth radiance from the heavens. The choir of angels keepeth festival, and the human race celebrateth with them. Wherefore, they entreat the Lord, that our souls find mercy.

Glory..., Now & ever...: Theotokion—

The angels of heaven, and with them we men on earth, cry out to thee with a voice of rejoicing, O Theotokos: Rejoice, most spacious portal of the heavens! Rejoice, only salvation of mortals! Rejoice, O pure and joyous one who gavest birth to God incarnate!

After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—

O Savior, summon me as Thou didst the prodigal, for I am weighed down with the irrational passions and have wasted my life in prodigality; and accept me, and extend to me thy fatherly embrace in the lovingkindness of Thy compassions; and at the supplications of the incorporeal ones vouchsafe unto me mine ancient dignity.

Glory..., Now & ever...: Theotokion—

O pure Ever-virgin, fervent and invincible intercessor, excellent and unashamed hope, bulwark, shelter and refuge of those who have recourse unto thee: With the angels beseech thy Son and God, that He grant peace to the world, salvation and great mercy.

ODE I

Canon of repentance, the acrostic whereof is "Have pity on me who have sinned greatly against Thee, O Word", the composition of Joseph, in Tone V—

Irmos: Let us chant a hymn of victory unto the Lord, Who wrought wondrous miracles in the Red Sea, for He hath been glorified.

O Christ, in that Thou art almighty, turn and have compassion on me, who have been led astray and deceived by the many falsehoods of the alien one.

O Christ Who opened the ears of the deaf man, open Thou the deaf ears of my soul, I pray, that I may hear Thy words.

Martyricon: As newly-revealed stars of Christ, the Sun of righteousness, O martyrs, dispel the darkness of our hearts.

Martyricon: Shown to be burning arrows set afire by the divine coals of the Holy Spirit, the athletes break all the arrows of the serpent.

Theotokion: O portal of divine glory, open unto me the doors of repentance, and rescue my lowly soul from the gates of hades, I pray.

Another canon, of the incorporeal beings, the acrostic whereof is "The fifth hymn to the angels", the composition of Theophanes, in Tone V—

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O ye angels, initiates of the life-giving Godhead, shining with the light of His first-revealed rays, entreat the Master, that He illumine my soul with light. *Twice*

As ye all have boldness, standing before the throne on high, O supreme commanders, captains of the ranks of heaven, from misfortunes deliver those who piously hymn you.

Theotokion: The curse hath been annulled and grief is ended; for the blessed and gracious one hath shone forth Christ, the Joy of the faithful, putting forth blessing like a flower for all the ends of the earth.

ODE III

Canon of Repentance

Irmos: God is King over the nations. God sitteth on His holy throne. And with understanding we chant unto Him as King and God.

O good Lord, Who dost not will that even one person perish: With Thy merciful hand have pity and save me who am perishing, O most Compassionate One.

O Christ our Lord, Who knowest all the sins I have committed against Thee in knowledge and in ignorance, I approach and fall down before Thee: Accept me as Thou didst the prodigal.

Martyricon: That ye might slay living sin and show forth the enemy as dead, O blessed martyrs, ye paid no heed to the death of your bodies.

Martyricon: Adorned with sufferings and clad in raiment dyed with your blood, O martyrs, ye stand, crowned, before the King of all.

Theotokion: O Virgin Mother who gavest flesh unto God, accept the voices of those who ever cry out to thee, and deliver us from divers evil circumstances.

Canon of the Angels

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

O Thou Who by Thy word all-wisely formed the choirs of the hosts on high, and Who showest forth Thine incalculable goodness: By their intercessions make steadfast Thy Church, O only Good One, Who lovest mankind. *Twice*

Adorning the angels with ineffable radiance, and by them making Thy Church steadfast, O loving Christ, enlighten my wretched soul thereby, I pray Thee, O Master, remembering not my countless sins.

Theotokion: Without uniting with a man thou becamest the Mother of God Who illumineth the incorporeal choirs, that they might unceasingly hymn the one Godhead in three sanctities and lordships, O all-pure and most hymned Virgin.

ODE IV

Canon of Repentance

Irmos: The workings of Thy dispensation filled the Prophet Habbakuk with awe, O Lord; for Thou didst issue forth for the salvation of Thy people, Thou didst come to save Thine anointed ones.

The works I have done in this life are wicked and grievous. O Christ my God: deliver me from them, granting me sincere repentance.

Every honorable commandment have I spurned; I have rejected the fear of Thee, O Christ. And I fear Thine inexorable tribunal. Condemn me not thereat, O Thou Who art full of lovingkindness.

Martyricon: All their limbs truly stretched out and secured with leather thongs, badly wounded with stripes and raked with iron claws, Thine athletes rejoiced with faith, O Word.

Martyricon: Using every means, the evil one was yet unable to move you from your divine stance, O athletes; wherefore, O valiant ones, ye have been shown to be divine confirmation for many who are shaken.

Theotokion: The Lord became incarnate of thy pure blood, O most hymned one, at thy goodly mediation granting repentance unto those who honor thee, in that He is compassionate and alone loveth mankind.

Canon of the Angels

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Thou didst form the angelic luminaries and hast right generously enlightened them with deifying rays, for Thou art mighty in power, O Thou Who lovest mankind, and keepest Thy word. *Twice*

Let us set aside the worldly wisdom of our bodies, O ye faithful, emulating the life of the incorporeal ranks; and let us give wings to our mind.

Theotokion: Be thou an intercessor, refuge and haven for me, averting the storm of the passions, O all-immaculate one who hast incomparably surpassed the angelic choirs in goodness.

ODE V

Canon of Repentance

Irmos: O Christ God, Thou true Light, out of the night my spirit riseth at dawn unto Thee. Show forth Thy countenance upon me.

Awake, O my soul, awake from the heavy sleep of my grievous sin, and enlighten thyself with the light of repentance.

Let us diligently restore our souls and drink in showers of compunction, that we may produce the grain of repentance.

Martyricon: Sharpened with the coals of love, O passion-bearers, ye were shown to be swords divinely forged, felling the hordes of the enemy.

Martyricon: Not being enslaved by the enemy, ye instead enslaved him, O passion-bearers, and showed yourselves to be close friends of Christ.

Theotokion: O Virgin who art blessed among women, grant thy mercies to thy people, for thou hast been shown to be the Mother of the Merciful One.

Canon of the Angels

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Traveling all the ends of the earth, ye bring the benefactions of the Master unto the faithful, and preserve them, O most glorious archangels. *Twice*

Submitting to Thy word, O Word of God the Father, the glorious orders of the heavenly ranks are illumined with the light of Thine effulgence.

Theotokion: All my desire do I set before thee, O thou who, in manner past recounting, gavest birth to the Sweetness of desire for those who acknowledge thee to be the Theotokos, O pure one.

ODE VI

Canon of Repentance

Irmos: Thou didst deliver the prophet from the sea monster, O Lord; lead me up also from the abyss of sins, and save me.

There is no sin in this life which I alone have not committed, wretch that I am. O only Sinless One, have pity on me.

Propelled by the sail of zeal, let us all hasten to the harbor of salvation by repentance, that we may be saved.

Martyricon: Creation is enlightened by the suffering of the preachers, apostles and martyrs. Enlighten us also by them, O Thou Who lovest mankind.

Martyricon: Let us all honor the martyrs, the vessels containing divine radiance, the honored emanations.

Theotokion: O Virgin, intercessor for the faithful, entreat the Lord, that thy servants may be delivered from every sin.

Canon of the Angels

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O chosen assemblies of the angels, adorned with sanctity, ye shine with light-giving effulgence, manifestly perfected by deifying brilliance. *Twice*

Richly all-adorned with thrice-radiant beams, O ye angels and archangels, in godly manner illumine my wretched soul with your supplications.

Theotokion: O all-pure one, thou didst conceive the Creator and God of all, upon whom the angels, rejoicing, gaze with fear, standing reverently before Him.

ODE VII

Canon of Repentance

Irmos: Blessed, all-hymned and all-glorious art Thou, O God Who lookest upon the depths and sittest upon the throne of glory!

Blessed art Thou, O God, and all-hymned and all-glorious art Thou Who in thy lovingkindness dost accept all who repent.

Heal Thou my many passions, O all-hymned, all-glorious and compassionate Christ, Who knowest my weakness.

Martyricon: The choir of passion-bearers was strengthened with divine power and vanquished the enemy, crying: Thou art all-hymned and all-glorious forever!

Martyricon: O Word Who gavest the all-wise passion-bearers the strength to endure most subtle tortures, through their supplications have pity on us all.

Theotokion: Blessed art Thou, O God Who, making Thine abode within the Virgin's womb, saved man; and all-hymned and all-glorious art Thou forever.

Canon of the Angels

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Showing forth infinitely powerful might, Christ appointed you, O supreme commanders, and taught you to chant: Blessed art Thou, O God! *Twice*

O Thou Who with goodness adornest the countless multitude of the incorporeal ranks, vouchsafe that the companies of men may hymn Thee, crying: Blessed art Thou, O God!

Theotokion: Make me now steadfast who am shaken by the passions, O Virgin who hast poured forth dispassion upon all the faithful, who chant with faith: Blessed art Thou, O God!

ODE VIII

Canon of Repentance

Irmos: Hymn the Author of creation, of Whom the angels are in awe, O ye people, and exalt Him supremely for all ages.

O Lord, enliven me who am done to death by my trespasses, that I may glorify Thee for all ages.

Enlightening me with repentance, O Lord, deliver me from the darkness of sin, that I may glorify Thee for all ages.

Martyricon: O passion-bearing martyrs, ye trampled the flame of deception underfoot, all-gloriously receiving dew from heaven.

Martyricon: Like fertile soil, O holy one, ye truly produced grain a hundredfold for Christ, the Judge of the contest.

Theotokion: From thee did God shine forth, O most hymned Virgin, with divine knowledge enlightening those who have been darkened.

Canon of the Angels

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

The councils of the angels now move me to chant with hymns and heartfelt desire; and with them I sing: Hymn the Lord, all ye works, and exalt Him supremely forever! *Twice*

O servants of the all-holy and three-Sunned Radiance, pray ye that they may be saved who chant with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: O Virgin Mother and Maiden, portal of the Light: With thy light illumine those who chant with faith: Hymn the Lord, O ye works, and exalt Him supremely forever!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: We, the generations of man, do magnify thee, who art blessèd among women and blessed by God.

O Lord, be merciful unto me who have mindlessly committed sins without number, and vouchsafe unto me Thy kingdom, O Word.

As of old Thou didst save the Ninevites who repented, O only Savior, by Thy mercy save us who hymn Thee.

Martyricon: Giving your flesh over to all manner of wounds, ye preserved your souls unwounded, O passion-bearers of the Lord, who share in glory divine.

Martyricon: Radiant daystars enlightening the souls of all on earth, ye showed yourselves to be passion-bearers of the Lord of all.

Theotokion: Like a fiery throne thou bearest Him Who holdeth all things in His hand, O Virgin, and at thy breast dost nourish Him Who feedeth all.

Canon of the Angels

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

As commander of the angelic ranks, O all-radiant Michael, and thou, O Gabriel, as the true herald of the divine incarnation: Preserve all who hymn you, O glorious ones. *Twice*

O Thou who pourest out Thy treasures in rich gifts and Who appointed the angelic ranks: When Thou comest with them as Judge and King of all, save me who flee to Thy mercy, O Master.

Theotokion: With faith the archangels, authorities and thrones, the cherubim, powers and seraphim, the radiant angels, principalities and dominions, noetically minister unto thy Son with trembling, O pure and most blessed Theotokos.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

MONDAY MATINS

Aposticha stichera of repentance, in Tone V—

Overlook the multitude of my transgressions, O Lord, Who wast born of the Virgin; and cleanse me of all my sins, granting me the intention to convert, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of they bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones. Wherefore, by their supplications, O Lord, send down upon us great mercy.

Glory..., Now & ever...: Theotokion—

O joyous one, mediate with thy supplications, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we pray.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, in purity from the depths of his heart, crying: Remember me, O Lord, in Thy kingdom!

I have met with soul-corrupting thieves on the path of life, and they have wounded me. But now I flee to thy lovingkindness, O Christ. Heal and save me, I pray.

The choirs of heaven hymn Thee, the God of all. By their sacred mediation overlook my many evils, O Master, and save me, I pray.

Martyricon: Having joined the angelic choirs, and been filled with never-waning light, O athletes of Christ, dispel ye the fœtid passions of my heart.

Glory...: O ye mortals, unto God Who is hymned by the angels in the highest let us chant the thrice-holy hymn: Holy art Thou, O unoriginate Father, Son and Spirit!

Now & ever...: O pure one who received the Joy of the angels in thy womb, fill with joy my soul, which hath been downcast by mine evil deeds, and guide it to the light.

OCTOECHOS — TONE V

MONDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone V: Spec. Mel.: "Rejoice, ..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Woe unto me who have angered Thee, my merciful God and Lord! How many times have I promised to repent, O Christ, and have been found to be a senseless liar? I have soiled my first baptismal raiment, and have forsaken my covenant with Thee, and this second commandment, which I confessed before Thee in the presence of men and angels, have I also abandoned, clad in a lamentable form. Setting this aside, O Savior, leave me not to perish utterly.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

What answer shalt thou find on the day of judgment, O wretched soul? Who will deliver thee from condemnation to everlasting fire and other torments? No-one, if thou thyself dost not placate the Compassionate One, forsaking thine evil deeds and acquiring a right pleasing life, every day weeping over thy countless transgressions, which thou committest at every hour in deed, word and thought, and beseeching Christ to grant thee the complete forgiveness thereof.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Let sinful habit not seize me, dragging me down, O Savior, nor let the demon, which ever wageth war on me and subjecteth me to his will, gain dominance over me; but rescue me from his dominion with Thy mighty hand, O Almighty One Who lovest mankind, and reign Thou within me. Vouchsafe that I may be wholly Thine, may live according to Thy will, O Word, may rest in Thee, and may find cleansing, salvation and great mercy for myself.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Forerunner, in Tone V, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O blessed Forerunner and martyr of Christ, heal me who am wholly bowed down to the earth and am incurably broken, yet who flee with faith to thy godly protection. And rescue me, I pray thee, on the dread day, when I shall come to stand before His judgment-seat, and shall be given over to torments; and as thou hast unashamed boldness, O wise one, deliver me from standing on the left hand of Christ, entreating Him Who granteth great mercy to the world.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

As a most radiant luminary of the Sun, O wise Forerunner of Christ, shine thou a ray of light upon me who have fallen down into the darkness of countless evils, I pray thee. Raise me up out of the pit of sin, guiding me by thy sweet voice. O thou who of old loosed the voice of thy father by thy birth, direct now my voice, I pray thee, that with faith and love I may glorify God the Savior, Who loveth mankind and granteth the world great mercy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou wast the divine temple of God, the Bestower of life upon all, O blessed prophet, Forerunner and herald, and didst have Him living in thy heart. Him do thou ever entreat, O John most rich, that those who have recourse to thy holy temple and honor thee may become temples of the Spirit and draw nigh unto God, that in hymns we may honor thy help and fervent supplication, for He bore witness that thou art the greatest of all men, O right wondrous one.

Glory..., Now & ever...: Theotokion—

From my childhood I have been shown to be a tireless committer of sins; I have been grievously wounded in mind and have lovingly remained therein with my many evil habits. Downcast, I now weep over my cruel deception, mine evil habits and mindlessness, and the destruction of my soul. O Mistress, disdain me not who am perishing evilly, but, taking pity, deliver me from every assault of the passions by thine aid, that if only in old age I may repent before God.

Then, *O gladsome Light...;* the prokimenon of the day; and *Vouchsafe, O Lord...*

Aposticha stichera of repentance, in Tone V—

I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-suffering Lord, take pity on my weakness, and have mercy upon me.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

Glory..., Now & ever...: Theotokion—

Ease thou the pangs of my much-sighing soul, O thou who hast wiped every tear from the face of the earth; for thou drivest away men's pain and freest sinners from tribulation. For thee have we all acquired as our hope and confirmation, O all-holy Virgin Mother.

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father...* Troparia. Litany, and Dismissal.

MONDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE THEOTOKOS

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O good and all-immaculate one, grant me contrition of soul, humility of heart, purity of mind, correction of life, remission of transgressions and fountains of tears.

Behold my tribulation and compunction, heal thou the stripes of mine ancient transgressions, and grant me time to repent and confess my sins.

Glory...: Pondering the abyss of mine evils, O most immaculate one, I weep for myself before my departure; wherefore, I beseech thee: Entreat thy Son, that He deliver me from torment.

Now & ever...: As thou hast time for repentance, O my soul, depart from all evil and cry out with tears to thy Creator: O my God, save me by the entreaties of her who gave Thee birth!

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The foremost of my passions have seized me, O all-pure one, and have filled me with shame who have been created according to the image and likeness of God; yet deliver me from the harm thereof, for I hymn thee in compunction.

The enemy wickedly seeketh to hunt me down, desiring to show me utterly consumed in everlasting flame, O all-pure one; yet set at nought his wiles and counsels, that, rejoicing, I may glorify thee.

Glory...: The enemies of the righteous have deceitfully set me in the uttermost pit of many offenses, yet as one now helpless and wholly wounded, I call upon thy supplication: O all-immaculate Mistress, save me!

Now & ever...: I have wasted my life in slothfulness, wretch that I am, and have now arrived at the gates of death; and, terrified of the assault of the enemy, I cry unto thee: deliver me from their temptations, that saved, I may glorify thee.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

I have been wounded by the darts of sin, and wounds now cover mine entire body; wherefore, I cry out to thee, O all-pure one: with thy speedy supplications heal thou the wounds of my soul.

Have mercy upon thy servants, O pure one; for we have acquired thee as our mediatress before God, and we pray that we be delivered from all want and everlasting torment.

Glory...: O good one, thou art my hope, shield and confirmation, my deliverance from evils, the enlightenment of my soul, my boast, bulwark and might.

Now & ever...: Prodigally have I wasted the riches of good works which Christ gave me, in that He is good. Yet disdain me not, O all-pure Maiden, for I am perishing of hunger.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Behold the weakness of my lowly soul, O Mistress, the infirmity of my flesh and the captivity of my mind, and save me who am bereft of hope.

God to Whom thou gavest birth do thou ever entreat, that He save all of us who confess thee to be the Theotokos, and glorify thy birthgiving, O all-pure one.

Glory...: Who doth not call thee blessed, O most immaculate one? For thou didst ineffably give birth to the one Master, the Savior of the whole world.

Now & ever...: O all-pure one, send down upon me streams of tears, that, having purified myself of the defilements and blemishes of my sins, I may hymn the magnitude of thy goodness.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

I have been cast into the abyss of transgressions and iniquities, O most immaculate one; yet stretch forth thy hand, and lead me up from the despair of hades.

I know the multitude of the offenses and thoughts which vex me; wherefore, haste thou and deliver me therefrom, O all-pure one.

Glory...: Take pity on thy servant, O Christ Master, through the entreaties of her who in purity gave Thee birth, when Thou shalt come to judge the world which Thou hast created.

Now & ever...: O pure Mistress, my soul hath been dragged down into the abyss of transgressions, to become food for the demons; wherefore, save me who am beyond hope.

Then, "Lord, have mercy!", thrice.

Glory..., Now & ever... Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate..."—

The greatly painful passions of my soul and the infirmities of my flesh do thou quickly heal; still thou the wandering of my mind, O all-immaculate Theotokos, and vouchsafe that in serenity of thought I may offer pure supplications unto the King, and ask remission of offenses.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

When I bring to mind the multitude of mine unseemly deeds and transgressions, O most immaculate one, I am afraid and horrified. O Virgin, by thy supplications free me from them.

The sleepless word and the unquenchable fire ever erode and devour my soul. Let me not become food for them, O all-holy Theotokos.

Glory...: O most immaculate Virgin, from the outmost darkness and dread torment deliver thy servants who cry out to thy Son: Blessed art Thou, O God!

Now & ever...: I have defiled my flesh with shameful passions, and have darkened by mind with vile thoughts; yet take pity, O pure one, and save me, thy useless servant.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Unto thee, the Theotokos, do I bring the weakness of my lowly soul, the infirmity of my heart and the deception of my mind; and I cry aloud, asking thine aid, O Virgin.

Be Thou merciful to Thy servants, O Word, through the supplications of her who gave Thee birth, and save those who chant: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

Glory...: O thou who gavest birth to Him Who hath willed mercy, have mercy upon all who chant with faith: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

Now & ever...: Deliver me from the outermost darkness and the worm which sleepeth not, O good Virgin, in that thou hast given birth to the Creator of the world; for all things soever He desireth, He will accomplish through thy supplications.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

God to Whom thou ineffably gavest birth, O pure Mistress, do thou earnestly beseech, that He deliver us from misfortunes and sorrows, and from the dread judgment which is to come; and vouchsafe unto us the splendors of His saints.

I have sinned more than all others, disobeying Thy life-creating commandments, O Christ, and I have made myself like unto the irrational beasts; yet by the supplications of Thy Mother, O Word, take me not unrepentant from this life.

Glory...: In that thou gavest birth to the Word of God, the Abyss of mercy, O good one, have mercy upon the souls of all who flee beneath thy protection; for thee have we all acquired as an unashamed intercessor before God.

Now & ever...: Ask now for us purification and remission, deliverance from all needs, and correction of life which is pure and radiant, O Mother of God, that we may glorify thy great goodness.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone V—

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be laid bare. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Let us all keep vigil and greet Christ with a multitude of oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth unto God in vain: Have mercy on me!

Glory..., Now & ever...: Theotokion—

The strange mystery of the Virgin hath shown forth the Salvation of the world; for He was born of her without seed and manifested Himself in the flesh without corruption. O Lord, Thou joy of all, glory to Thee!

After the second chanting of the Psalter, these sessional hymns, in Tone V—

When thy deeds are laid bare, O my soul, and myriads of angels stand before the Judge, what answer shalt thou find for thy shame, if thou wilt not cry out, weeping, before the end: "I have sinned, O good Lord! Have mercy on me!"?

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I lie upon the bed of mine offenses, robbed of my hope of salvation; for the dreaming of my slothfulness winneth torment for my soul. O God Who wast born of the Virgin, raise me up to Thy hymnody, that I may glorify Thee.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Thou hast given us an indestructible bulwark, O Christ God: the miracles of Thy holy martyrs. By their supplications make steadfast Thy faithful people, in that Thou art good and lovest mankind.

Glory..., Now & ever...: Theotokion—

Show forth thy speedy protection, help and mercy upon thy servant, O pure Theotokos, still thou the waves of my vain thoughts, and raise up my fallen soul. For I know, I know, O Virgin, that thou canst do whatsoever thou desirest.

After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."——

The threefold waves of despair assail me who have fallen headlong into the depths of sin; but in that Thou art almighty, O Christ, Pilot of all, go Thou before me and in Thy lovingkindness steer me to the calm harbor of dispassion, and save me by the supplications of the Forerunner, O Savior.

Elizabeth was freed from barrenness, and the Virgin remained a virgin still when she conceived in her womb at the sound of Gabriel's voice. And the Forerunner John leapt up beforehand in his mother's womb, perceiving in the womb of the Virgin the God and Master, Who became incarnate for our salvation.

Glory..., Now & ever...: Theotokion—

O thou who didst put forth the divine Flower from thy root, O ark and candlestand, golden jar, holy table holding the Bread of life as thy Son and God: Entreat Him with the holy Forerunner, that He have pity and save those who confess thee to be the Theotokos.

ODE I

Canon of repentance, the acrostic whereof is "O Christ, grant us cleansing of transgressions", the composition of Joseph, in Tone V—

Irmos: The land on which the sun had never shone, and which it had not seen, and the abyss which the expanse of heaven had never seen uncovered, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Grant me cleansing of the things I have done, O Savior, and absolve me before I depart from hence. Wash away my great filth, O Lord Who cleansed the lepers, and vouchsafe that I may stand blamelessly before Thee Who wilt come to judge the living and the dead.

The discharge which lieth upon the eyes of my soul preventeth me from gazing upon Thy beams, which Thou didst emit when Thou didst appear on earth, O unapproachable Sun. Wash it away, O Savior, and grant that I may contemplate the light of Thy grace, O compassionate Lord.

Martyricon: Full of vigilance, O blessed athletes, keepers of the commandments of Christ, ye lulled to sleep all the evil of the enemy; wherefore, in your divine vigilance raise me up to repentance, I pray, for I am weighed down by the sleep of sin.

Martyricon: Contending in your flesh against the adverse foe, O martyrs, ye vanquished him with the sword of the Cross and drowned him in the outpouring of your blood; and, singing and chanting a hymn of victory, ye have received from God crowns of victory.

Theotokion: Deliver me from evil habits, O pure Virgin. Upon the rock of the commandments establish me who am shaken by the machinations of him who of old caused our first parents to fall. And vouchsafe that I may please Christ, singing well and chanting a hymn of victory.

Another canon, of John the Forerunner, the acrostic whereof is "O Baptist, accept this entreaty", the composition of Joseph, in Tone V—

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

A pure way of life and an immaterial life didst thou show forth in a material body, O Forerunner; wherefore, we beseech thee: Make those who bless thee with faith emulators of thyself.

Forerunner who immersed Christ, the Abyss of compassion, in the river's streams, entreat Him to dry up the abyss of mine evils and to enlighten my mind, I pray.

O Forerunner of the Savior, mediating causes of repentance for me, I pray thee: Ask and entreat Him Who loveth mankind, that I be granted the compunction which washeth away the fœtid mire of sin.

Theotokion: Without pain thou ineffably gavest birth unto Him Whom the Father incorruptibly begat before time began, O most hymned Mistress. Him do thou beseech, that He save from all harm those who have recourse unto thee.

ODE III

Canon of Repentance

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

I promised Thee that I would repent, O God, yet still I commit sin. What will become of me? How shall I find myself when Thou shalt come to judge the earth?

Let us offer supplication unto the Lord; let us sigh and shed the tears which wash away defilement, that we may be find deliverance in the world to come.

Martyricon: Their minds wholly dead, the violators of the law wounded the victorious martyrs who love Life and confess Christ.

Martyricon: The choirs of the martyrs have been numbered with the choirs of the noetic angels; and they are become peers of the angels through the grace of the divine Spirit.

Theotokion: Open now to me the gates of repentance, the portal of the Light, O Virgin; and forbid the passions entry into my lowly soul.

Canon of the Forerunner

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Ever pouring forth healings upon those who approach thy temple with faith, O wondrous Forerunner, I pray thee: Cure the passions of my heart, which most wretchedly grow within me through negligence, O thou who art most rich.

I sigh and am ever wracked by lamentations when I think of Thine implacable judgment, O only most righteous Judge. Through the entreaties of Thy Forerunner, preserve me uncondemned thereat, O Lord my God.

As the mediator between the Old and the New Covenants through thy divine mediations, O glorious Forerunner, I cry to thee: By repentance renew me who am grown old through many sins, that I may honor thee in praise.

Theotokion: O holy Virgin Mother who alone art most immaculate: Lift from us the blame of transgressions, enlighten our minds, purify our hearts, and deliver us all from everlasting condemnation, we pray.

ODE IV

Canon of Repentance

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

Paying no heed to Thine enlightening words, O Lord, I have committed deeds of darkness, and I fear Thy dread tribunal in the life to come.

If we give wings to the ship of our soul with the sail of the fear of God, we shall reach the havens of repentance, escaping the threefold waves of evils.

Martyricon: O martyrs, ye have been shown to be divine mountains which let fall sweetness, and the divinely-planted garden having within it the Lord, the Tree of life.

Martyricon: With arrows of patience and perseverance ye shot down the demonic foe, and have received crowns of glory.

Theotokion: O all-pure Mistress, intercessor for sinners, divine correction of those who have fallen, thou art glorified as she who gave birth to God.

Canon of the Forerunner

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

As a true warrior of Christ the King, thou hast made thine abode in the kingdom on high, O Baptist. Unceasingly entreat Him, that He have pity on those who honor thee.

Foreseeing the gratefulness of thy heart, the Lord sanctified thee from thy mother's womb, O blessed one. Him do thou entreat, that He sanctify us all, we pray.

Unto the dead didst thou announce the coming of Him Who died for our sake. Him do thou beseech, O Forerunner, that He give life to me who have died, and save me.

Theotokion: Have mercy on me, O only all-immaculate one who ineffably gavest birth unto God Who is merciful in His surpassing goodness; and deliver me from everlasting torments.

Ode V

Canon of Repentance

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

There is no salvation for me in my works, for I have committed many sins on earth, wretch that I am , and I shall tremble before Thy dread judgment-seat when thou shalt judge those who have broken Thy commandments, O God.

How mindless have I been! How dark I have become by doing evil deeds! How I have failed to understand the fear of Thee, O Christ! I have fallen face down upon the ground and made myself like the irrational beasts; yet convert me, O God of all.

Martyricon: The cloud of martyrs hath dispelled the clouds of bitter torments, hath shone forth the daylight of true understanding, destroyed the gloom of polytheism, and reached the unapproachable Light.

Martyricon: Sanctify my mind by the entreaties of Thy holy martyrs, I pray, O Christ, and show me to be full of enlightenment, a partaker of everlasting glory, that, rendering glory, I may hymn Thee, O Savior.

Theotokion: At the ineffable word [of the archangel] thou gavest birth for us, O Virgin Mother, unto God Who through thy goodly mediation giveth repentance unto all who have greatly sinned, O refuge and haven of the faithful.

Canon of the Forerunner

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

The womb of the barren one gave birth unto thee, O Forerunner, through thy right fruitful words showing forth as right fertile our hearts which are barren of good works; wherefore, we call thee blessed.

In the desert places thou didst blossom like a right fragrant lily, O ever-blessed one; wherefore, we cry out to thee: Drive all the fœtor of evil from my soul, O Forerunner.

Thou didst stand between the law and grace, O all-wise one; wherefore, I cry aloud: Have pity on me who am afflicted with wretchedness and am vanquished by the law of sin, O Forerunner.

Theotokion: O all-pure one, impassable portal of glory, open unto me the gates of repentance, winning for me divine entry and rest in the life to come.

Ode VI

Canon of Repentance

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

Now is the time to convert, yet I always lie prostrate, ever stuck in great senselessness. But releasing me from the darkness of my heart, O Word, have pity on me.

Have pity on me who groan, as once Thou hadst pity on the publican, O compassionate Christ; and vouchsafe that I may weep fervent tears like the harlot, that I also may wash away the filth of my many transgressions

Martyricon: O great martyrs of Christ, from the great flame in Gehenna, which awaiteth me there, rescue me who have sinned greatly, that I may ever greatly glorify your memory.

Martyricon: Having struggled well, Thy passion-bearers were radiantly crowned by Thy life-creating right hand, O Lord and God. At their honored entreaties save all Thy people.

Theotokion: O divinely joyous tabernacle of sanctity, precious ark, lampstand of the Light divine, table of the Bread of life, animate palace of the Word: Show me to be a temple of the Spirit.

Canon of the Forerunner

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Resplendent with ineffable beams, O Forerunner of Christ, by thine efficacious entreaties illumine the hearts of those who piously praise thee.

O Forerunner of Christ, with grace illumining me, who am held fast in the sleep of slothfulness, assiduously rouse me to do the things which God willeth.

From every tribulation caused by the adversary deliver us who have acquired thee as a divine intercessor and advocate before the Master, O blessed one.

Theotokion: The tempest of sin assaileth me, O all-pure Theotokos. Make haste to deliver me, guiding me to the haven of repentance, O most immaculate one.

ODE VII

Canon of Repentance

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

Forgive Thou mine iniquities, mine injustices and my countless offenses, O Christ, and in the greatness of Thy compassions, O God, deliver me from the torment which is to come.

Like the prodigal I have now squandered all the wealth I once received, and I am beset by starvation, deprived of divine food. Accept me, the penitent, O Savior, and save me.

Martyricon: Your members mortified by many tortures, ye rendered dead the warring foe, O right wondrous martyrs of the Lord; wherefore, we, the faithful, piously hymn you.

Martyricon: O martyrs, with patience and valor ye impaled the hordes of the demons and all the multitude of tormentors, and have now been transported to true Life.

Theotokion: Thou hast been shown to be a haven of salvation for all, O pure one, stilling the tempest of the passions and leading to tranquillity all who are humble on the earth, O pure Theotokos.

Canon of the Forerunner

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

With words we entreat thee who art the Forerunner of the Word: As thou didst loose the voice of thy father at thy birth, so loose thou the snares of our transgressions.

O most radiant sun who shinest the radiance of salvation upon me, deliver me from the darkness of the passions which vex my darkened heart.

I have acquired an unfruitful soul and a barren heart, O divine offspring of the barren woman. O Baptist of Christ, pray thou without ceasing, that I may produce the fruits of repentance.

Triadicon: Let us glorify the Son Who is equal to the Father, and the Holy Spirit, the indivisible Trinity, chanting in godly manner: Blessed art Thou, O God!

Theotokion: O most immaculate one, thou gavest birth to Christ as a little Child, Who worketh the renewal of us who have grown old through the ancient transgression.

ODE VIII

Canon of Repentance

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Behold, the sores of my soul have putrefied and grown fœtid, O Christ, and I have suffered and been brought low thereby; but treat me, O Savior, with the medicines of repentance.

By deception the most wicked serpent defrauded me and filled me with evils; but, sighing, I cry: O Word, reject me not, who am condemned and brought low!

Martyricon: Ye turned not away from a higher standing, O most lauded ones, and ye cast down the enemies of the Cross who sought to undermine you, utterly vanquishing them, O all-wise ones.

Martyricon: O all-praised martyrs of the Lord, neither fire, nor the sword, nor wild beasts, nor starvation, nor the crushing wheel, nor any other torture was able to separate you from Christ Who loveth mankind.

Theotokion: O Mother of God, boast of angels and salvation of men, be thou a surety for me, that I may find and receive remission of the sins I have committed in the past, in knowledge and in ignorance.

Canon of the Forerunner

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst wash the assembly of the people in the streams of the Jordan, preaching repentance, O great Forerunner; wherefore, I cry out to thee: Dry up the stream of my passions, sending forth well-springs of tears upon me.

Be thou wholly atremble, O my soul, pondering the judgment-seat of the Almighty; and cry out: O Compassionate One, for the sake of Thy Forerunner have pity and save me, and deliver me from torments.

I move mine unclean lips and defiled tongue in prayer to thee, O holy Forerunner: Haste thou quickly, and help me, who am unceasingly shaken by all the assaults of the deceiver.

Triadicon: O consubstantial Trinity — Father, Son and Spirit — rain down upon us remission of offenses, that, having received perfect salvation, we may exalt Thee supremely for all ages.

Theotokion: O divinely joyous one, by thine exalted birthgiving thou hast raised us up from the pit into which we have fallen; wherefore, with grateful voices, O Maiden, we hymn thee with faith for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

That I may magnify Thy long-suffering, I cry to Thee: O Jesus, be Thou yet patient with me, and hew me not down like the barren fig-tree, but let me produce for Thee the fruits of repentance.

How awesome art Thou, O Thou Who alone art mighty and powerful! Who will withstand the dread threat of Thee when Thou Thyself shalt come to sit in judgment? When that shall take place, preserve me uncondemned.

Martyricon: By your divine pangs ye take away the pain of my body, O athletes of the Lord; wherefore, heal the most grievous passions of my soul, in that ye are most skilled physicians.

Martyricon: The shrines of your relics shine forth more brightly than the rays of the sun with rays of divine grace, and enlighteneth the hearts and illumineth the souls of those who praise you with faith, O passion-bearers.

Theotokion: O thou who art full of the grace of God, thou hast truly been shown to be the radiant cloud which leadeth the new people to the promised land, and the gate which leadeth to life; wherefore, we magnify thee, O Theotokos.

Canon of the Forerunner

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Lo! the majesty of thy temple is acknowledged to be heaven on earth, O Forerunner of Christ, and with divine rays thou enlightenest those who approach it and who now bless thee therein every day.

As the true friend of the Master, O most blessed Baptist, strengthen me to love Him without wavering, and with an upright character, and to spurn the corrupting passions which force me into the pit of perdition.

Thou wast not a reed shaken by contrary winds, O all-wise one, but rather our divine confirmation and the unshakable fortification of the Church, which do thou preserve unshaken by thy supplications, causing every temptation to cease.

The coming of the Creator is at hand! Why, therefore, dost thou not weep over thyself, O my wretched soul who livest indifferently. But arise, and cry out to the Lord: Have pity on me, O Savior, through the entreaties of the Forerunner, in that Thou lovest mankind!

TUESDAY MATINS

Theotokion: Thou hast been shown to be the radiant chariot of the Sun Who shone forth from thy womb and broke the cruel darkness of deception, O most immaculate and pure one. Wherefore, with faith we bless thee as is meet.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Apposticha stichera of repentance, in Tone V—

Overlook the multitude of my transgressions, O Lord Who wast born of the Virgin; and cleanse me of all my sins, granting me the thought of converting, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Thy passion-bearers, O Lord, emulators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

Glory..., Now & ever...: Theotokion—

O joyous one, mediate with thy supplications, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we pray.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

As Thou didst justify the harlot who wept from the depths of her soul, O Christ, so do Thou rescue from all torment me, who am in despair, O good Master, I entreat Thee.

Together let us bless John, who went before Christ and prepared His goodly ways, that through his divine supplications we may be delivered from transgressions.

Martyricon: O holy martyrs, who drained the cup of Christ with ardent soul: With the downpour of your divine prayers deliver us from turbid sins and ailments.

Glory...: O unapproachable God, almighty Trinity and Unity: By the supplications of Thy Forerunner save me, delivering me from darkness and the flame which awaiteth me.

Now & ever...: Ever defiled by wicked acts, I beseech thee, the undefiled Mother of the Master: Cleanse me of all defilement, O Mistress!

TUESDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone V: Spec. Mel.: "Rejoice,..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Thou wast lifted up like a lamb upon the Cross, and didst lay low the uprisings of the deceiver; and when Thou wast slaughtered Thou didst sanctify the whole earth with Thy blood. Pierced by the spear, Thou didst straightway command the flaming sword to turn away from me, that I might dwell in paradise and partake without fear of the tree of life. Wherefore, saved by Thy sufferings, I cry out, rejoicing: Glory to Thy divine Cross, whereby we have been delivered from the ancient curse and receive from the Tree blessing and great mercy!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Desiring to bring an end to the pain and afflictions of men, O all-good Lord my Savior, Thou didst endure vile crucifixion; Thou didst taste of gall, O Innocent One, removing the bitter taste of evil; and wounded, O Word, by the thrust of the spear, Thou healest our wounds, in that Thou art Master. Wherefore, we hymn Thy glorious will, and bowing down, we honor the spear, the sponge and the reed, whereby Thou hast imparted to Thy world peace and great mercy.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

"How did the iniquitous multitude of the Jews condemn Thee to be crucified on the Cross, O Jesus, taking no pity on Thee, the Compassionate One?", the Virgin, weeping, exclaimed when she beheld uplifted upon the Cross Him Who was born of her womb without suffering; "and what hath the iniquitous council done to Thee, O my Child most desired, my most beloved Son? Haste Thou, and save those who glorify Thy crucifixion with faith, and those who magnify me, as Thou didst promise, in that Thou alone art most good!"

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Theotokos, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Desiring utterly to lift from the first-created Adam the most painful sentence, O sinless Christ Who lovest mankind, as the Creator of Adam Thou wast pierced with nails; and Thy divine side wounded for our sake with a spear, Thou dost turn away the flaming sword, O Word, that it might no longer deny entry to us, Thy servants. Wherefore, glorifying Thee, we hymn Thy might, and honor and praise Thy Cross, whereby all nature hath found great mercy and an inheritance without pain, O Thou Who lovest mankind.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Once beholding her Lamb hastening to the slaughter, the Ewe-lamb followed ardently, crying out to Him these things: "Whither goest Thou, O Christ, my Child most sweet? Wherefore dost Thou run this course with haste, O long-suffering and most desired Jesus? O sinless and greatly merciful Lord, my most beloved Son, grant discourse unto me, Thy handmaid. Spurn not in silence me who gave Thee birth in strange manner, O God, Bestower of life, Who grantest the world great mercy!"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou wast truly the throne of the cherubim, in that thou art more exalted than all creatures: for the divine Word, desiring to restore our form, made His abode within thee, O pure one; and having issued forth from thee as a mortal man, He accepted the Cross and suffering for our sake, in that He is compassionate, and as God hath bestowed resurrection. Wherefore, giving thanks to thee who hast reconciled our condemned nature with the Creator, we cry out to Him and thee: By thy supplications grant us remission of transgressions and mercy!

Glory..., Now & ever...: Stavrotheotokion—

Thou didst will to give Thine all-pure blood as deliverance and a great ransom for our sake, O my sinless Christ, desiring that all may receive salvation; wherefore, seeing Thee nailed, Thy Mother tore her hair, lamenting and saying: "O my Child, Lamb all-unblemished, desiring to deliver the world by Thy precious blood: How hast Thou set from before mine eyes, O Savior, Thou never-setting Sun, Who givest unto all enlightenment, peace and great mercy?"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone V—

O Lord, once, in the time of Moses the Prophet, the form of Thy Cross, precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Thou Who lovest mankind!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Pray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to make supplication in our behalf.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "O venerable father..."—

Taking on Himself my whole form, God the Creator clad himself therein, desiring to refashion the fallen form of Adam; and of His own will He was uplifted upon the Cross as one guilty. But now stretching forth His hands, He healeth our hands, which of old were made weak in stretching forth to pluck the fruit of the tree. And the most pure one, beholding Him, exclaimed: "What is this Thine ineffable long-suffering, O my Son? I cannot bear to see Thee lifted up upon the Cross Who holdeth the ends of the whole earth in the palm of Thy hand!"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

TUESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O Theotokos, accept the supplications of thy servants, offered unto thee from the depths of our hearts, and, bearing them to thy Son, grant us remission of transgressions.

O Virgin Mother of God, who art truly the bestower of good things, who enrichest mortals, O portal of salvation leading them to life: Cease thou never to intercede for those who entreat thee.

Glory...: Moved now by the entreaties of those who hymn thee, in that thou art mighty assistance toward salvation, O Mistress, rescuing us from misfortune by thy supplications, preserve us whole, who honor thee.

Now & ever...: Going quickly before us and interceding with fervor, O all-holy Virgin, taking pity on us who are grievously beset by evil circumstances, deliver us and free us from grief.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Illumining the dark cloud of my heart with the divine light of thy vigilant entreaty, O Mother of God, show me forth as a child of the day, made radiant by the virtues, O thou who guidest our souls with light.

Ever desiring to hymn thee as is meet, yet at a loss how to do so, we offer thee praise from our base lips: accept it readily, and hearken to the entreaties of us who pray to thee with faith.

Glory...: O Theotokos, who showest barren souls to be right fruitful, and cleansest stony hearts by thy supplication, show thou my soul to produce the fruit of faith and an undefiled life.

Now & ever...: How could He Who holdeth all the ends of the earth in His palm be contained by His Mother's womb? How could He be fed with milk from her breasts, Who feedeth every living thing at His good pleasure? Incarnate, He Who is rich maketh Himself poor, emptying Himself.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Knowing thee alone, O all-pure one, to be the mediatress before God, with praises and hymns we honor thee who releasest the guilty from their debts of offenses.

In making His abode within thee, O all-immaculate Virgin, God showed thee to be a sanctified temple. Him do thou ever entreat, that He preserve thy servants unharmed.

Glory...: Hearken unto the entreaty of the

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Having truly given birth in circumscribed flesh to Him Who is infinite in nature and was begotten before time began, entreat Him unceasingly in behalf of thy servants.

Thou dost quickly draw nigh to those in need, ever helping and directing toward salvation those who call upon thee amid temptations, O all-pure one.

Glory...: Showing our compassionate God to be merciful by nature through thy supplications, O all-immaculate one, grant a peaceful life to thy servants and deliverance from transgressions.

Now & ever...: O most immaculate one who gavest birth to the burning Ember which Isaiah beheld, utterly consume the tinder of mine offenses, and illumine me, I pray.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Raising us up who have been slain by the sinful passions, O Mistress, enliven us by thy supplications, for thou gavest birth to the Destroyer of corruption.

Having thee as our sure hope, an invincible bulwark against the enemy, and a steadfast help, we do not fear the assaults made upon us.

Glory...: O pure one, do thou ever intercede for mortals in pain, and preserve thy servants unharmed by the evils which wither us.

Now & ever...: O Bride of God, illumine my soul which hath been darkened by the cloud of thoughts which assail me through the attack of

TUESDAY COMPLINE

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

O Mistress, accept the petitions of thy faithful servants, rescuing them from perils and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O thou who hast given birth for us to God the Creator of good things, beseech Him with thy maternal entreaties, O pure one, that He take pity on those who praise thee.

Glory...: Having acquired thee as an invincible intercessor and an unshakable foundation, O Mistress, arrayed in thine assistance, we vanquish the wiles of the archer, which he directeth at us.

Now & ever...: Look upon the lowliness of thy servants, O Mistress, and from everlasting fire free me who unceasingly chant: Blessed art Thou, O God!

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Weaving words and thoughts into praise for thee, O Virgin, we the faithful cry: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Solomon described thee beforehand as the beauty wholly beloved of God, in that thou art closest to Him, O Virgin, delivering those in the world with thy maternal boldness.

Glory...: Having thee, after God, as our hope of salvation amid perils, we the faithful cry aloud: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Now & ever...: Accept this hymnody, O most hymned Virgin, from the base lips of those who cry: Rejoice, O healing of sick bodies and salvation of despairing souls!

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Unto thee do we pour forth supplication from our pain: Have mercy on us sinners, lest we be put to shame on the day of trial, for we call upon thee, the most merciful Theotokos.

Disdain not our kinship in dust, O pure Theotokos, but be thou our intercessor, protecting and strengthening us amid grief, and delivering all the infirm; for in thee do we trust, who art ready to save us.

Glory...: O God, hearken now to the supplication of Thy people, and deliver us from the harm of the enemy, for lo! we bring before Thee true purification: her who gave Thee birth, whom we bless with love.

Now & ever...: Beneath the dominion of thy might do all of us mortals earnestly flee, asking thy mercies and merciful compassion; and, pouring them forth, sanctify us.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.

ON WEDNESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone V—

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the grapes of Life, sprang forth, O Savior, unto our gladness. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O ye faithful, let us hymn our Savior and Deliverer Who of His own will was crucified, as He Himself knew and was well-pleased; and let us glorify Him: For He hath nailed the sins of men to the Cross, delivering the human race from deception, and hath vouchsafed us the kingdom.

Glory..., Now & ever...: Stavrotheotokion—

When she who without pain gave Thee birth saw Thee uplifted upon the Tree, she lamented, weeping, and exclaimed: "Woe is me, O my Son most sweet! I am wounded in soul, beholding Thee nailed to the Cross as a malefactor amid two evildoers!"

After the second chanting of the Psalter, these sessional hymns, in Tone V—

O Savior Who of Thine own will endured crucifixion and freed men from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as Lord and Bestower of life, O Compassionate One Who lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast nailed to it of Thine own will and didst deliver mortals from the curse. O Lord, Joy of all, glory to Thee!

Martyricon: Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

Glory..., Now & ever...: Stavrotheotokion—

By the Cross of Thy Son hath all the falsehood of the idols been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and confessing thee to be the true Theotokos, we magnify thee.

After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—

The prophecies of the prophets have already been fulfilled; Thine ancient counsel hath reached its end; for of Thine own will Thou, O Christ, King of all, didst abase Thyself to assume the flesh, and for our sake didst deign to ascend the Cross and endure death. Wherefore, we glorify Thy condescension which passeth understanding, O Word.

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee hanging of Thine own will on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desireth to give life to the human race, in that Thou art compassionate?"

ODE I

Canon of the Cross, the acrostic whereof is "Raising up the world, O Christ Thou wast lifted up upon the Tree", the composition of Joseph, in Tone V—

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Of old, the law-breaking assembly of the Jews lifted up upon the Tree Him Who is inconceivably understood to be incarnate, and Who appeared to the world in the flesh as He desired.

When the Jews lifted Thee up, suspending Thee, the fruitful vine, upon the tree of the Cross, O Christ, Thou didst exude the wine of gladness which taketh away all the drunkenness of evils, O Word.

Martyricon: Your patience doth not fall under the laws of praise, O martyrs; for ye endured pain past all human nature, and, rejoicing, have made your abode in a rest which is devoid of pain.

Martyricon: Navigating the waves of tortures by the steering of the Word, O most lauded athletes of Christ, ye reached the harbors of heaven, delighting now in divine tranquillity.

Theotokion: When thou didst behold the Lord Who had been born of thy womb uplifted unjustly upon the Tree, O Virgin, thou didst shed tears and hymn His truly ineffable condescension.

Another canon, of the Theotokos, the acrostic whereof is "This is now the fifth hymn to the Virgin", in Tone V—

Irmos: Same as the foregoing.

O Portal of divine glory, who hast opened the gates of paradise, open unto me the doors of repentance, I pray, and enlighten my mind, that I may hymn thee, O divinely joyous one.

Thou didst restrain the onrushing of death, O most immaculate one who gavest birth unto Him Who hath dominion over life and death. Him do thou entreat, that He restrain my soul and save me, O thou who puttest transgressions to death.

The Word Who with the Father is equally without beginning chose thee alone, the beauty of Jacob, from among the generations of men, and became incarnate of thy blood. O Mistress, save me by thy mediations.

Like the fleece thou didst absorb the rain of heaven which descended upon thee, O most pure one; wherefore, dry up the teeming of my passions, I pray thee, O Virgin Mother.

ODE III

Canon of the Cross

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

When Thou wast crucified, paradise was opened again and the thief was the first of all to enter therein, rejoicing; and when Thou didst die, O my Jesus, the enemy deceiver was slain, and slain Adam was given life. Glory to Thy surpassing lovingkindness!

Crucified upon the Tree in Thy goodness, O Jesus, Thou didst cause the flame of sin to wither away; bound, Thou hast released man from deception; and stripped naked, Thou hast clothed man in the vesture of glory. Glory to Thy surpassing compassion!

Martyricon: O Christ Who ever revealeth the martyrs to be shining stars dispelling the darkness of ungodliness: By their entreaties drive away the night of mine evils, and enlighten my darkened heart.

Martyricon: O right glorious martyrs who suffered lawfully, by faith and the law were ye crowned with wreaths. Ye wisely turned away from the counsels of the iniquitous, and have received divine sustenance and a dwelling-place in paradise.

Theotokion: The angelic choirs hymn thee who art indisputably more exalted than them, O most hymned one; for thou gavest birth in the flesh to God, Who by the Tree annulled the curse of the tree and hath poured forth blessing.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, with the remedy inherent in thee heal me wholly, who have been wounded by the darts of sin. Free me from the pangs which beset me, O thou who by thy birthgiving hast freed the human race from pain.

O Mistress, by thine aid cast down the invisible enemies who assail in vain my lowly heart and seek to slay me, that they may remain impotent and full of shame.

O Mistress who hast poured forth upon the world the divine Water, fill me with life-creating waters, dry up the grievous torrents of mine iniquities, and with thy divine serenity still thou the waves of my heart.

Ending, the tabernacle of the law hath passed away, for thou gavest birth to Christ, the Bestower of the law, Who layeth down for us the grace of purification and enlightenment, and annulleth the curse, O all-pure, most immaculate Virgin.

ODE IV

Canon of the Cross

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Working never-ending deliverance for men's souls when hanging of Thine own will upon the Tree, O Christ, Thou didst commit Thine all-holy soul into the hands of the Father.

The unjust judge condemned Thee, the righteous Judge, to die suspended upon the Tree, that Thou mightest justify us who unjustly submitted to the enemy.

Martyricon: The good things of all time were ye vouchsafed to behold, O martyrs, when ye were manifestly subjected to many tribulations and afflictions, and countless torments on earth.

Martyricon: Ye passed through the winter of trials, reached the springtime of heavenly reward, O honored martyrs, and have been numbered with the angelic choirs.

Theotokion: The sword of divine sufferings pierced thy soul, O blessed one, when thou didst behold thy Son crucified and surrendering His soul into the hands of the Father.

Canon of the Theotokos

Irmos: Same as the foregoing.

I have no saving works; wherefore, with hope I flee under thy protection, O most immaculate Virgin. By thy supplications save me who am desperate.

O pure receptacle of the Light, honored chariot of the Sun: Illumine my heart, which hath been darkened by the gloom of evils, and save me, I pray, O Mistress.

O Maiden who of thy virginal blood didst weave a robe for Him Who covereth the sky with clouds: With a robe of incorruption clothe me who have been stripped naked by deception.

The Creator took thee like a lily from the vales of life, and through thee He breathed forth a spiritual fragrance upon the world, O all-holy Virgin Bride of God.

ODE V

Canon of the Cross

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Thou didst stand condemned, O Christ, Thou righteous Judge, condemning the enmity of the flesh; and beaten with a reed, Thou hast signed for me a complete release.

When it beheld Thee suspended on the Tree in the flesh, O Christ, the sun turned its light into darkness, the earth quaked, and the rocks split asunder.

Martyricon: Ye sanctified the ends of the earth, O most lauded martyrs, suffering as fulfillers of the law of God; and ye have inherited sanctity.

Martyricon: Let the all-beauteous and divinely radiant martyrs be honored, who are clothed in divine glory and have laid bare the malice of the enemy.

judgment-seat of Him Who was born of thee.

O pure one, convert me, who am vanquished by the law of sin, am oft beguiled by the deceptions of the deceiver, and am weighed down by the fetters of my transgressions.

O most immaculate one, who gavest birth to the burning Coal which Isaiah beheld, consume the dross of mine offenses, and enlighten me, I pray.

O Virgin who lent Christ flesh of thy blood, wholly wash away my carnal passions, and show me the way of dispassion.

ODE VI

Canon of the Cross

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Thou wast lifted up upon the Tree, O Long-suffering One, didst put down all the uprisings of the enemy, and in Thy surpassing goodness hast saved me who have fallen.

No sooner did the souls of the righteous sense Thee surrendering Thy soul upon the Tree of old, O Word and Master, than they were released from everlasting bonds.

Martyricon: Like hard diamonds ye endured all the burning of torments with patience, and, humbled, ye cast down the enemy.

Martyricon: As emulators of the sufferings of Christ, ye endured every torture, O passion-bearers of the Lord; wherefore, ye have been vouchsafed the beauties of heaven.

Theotokion: Wondrous is thine Offspring, Who worketh great miracles and is glorious in His saints, O Mistress Theotokos, who alone art most wondrous.

Canon of the Theotokos

Irmos: Same as the foregoing.

Let not the depths of despair swallow me up,

Thou gavest birth for us to the Bestower of life, the Author of salvation, Who truly granteth everlasting deliverance unto those who proclaim thee the Theotokos.

ODE VII

Canon of the Cross

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The iniquitous assembly crowned Thee with thorns, O immortal King, who cuttest off the thorns of deception at the root. Blessed art Thou, O God!

That Thou mightest clothe me in the vesture of incorruption, O Word, Thou didst willingly allow Thyself to be stripped naked; and though dispassionate by nature, Thou didst deign to be spat upon, crucified and subjected to suffering.

Martyricon: Having conformed to the sufferings of Him Who hath dominion over all things, O saints, ye truly became children and heirs to the unshakable kingdom.

Martyricon: Ye did not offer worship to most irrational trees, worshipping instead as King and Master Him Who stretched out his hands upon the Tree.

Theotokion: Strange is thy birthgiving, O most immaculate one; for thou gavest birth unto Him Who by the Tree caused the flame of deception to wither away, and hath enlightened the world.

Canon of the Theotokos

Irmos: Same as the foregoing.

I hymn thee, O most hymned and most holy Virgin, for without seed thou gavest birth unto the most hymned God Who deifieth those who chant: Blessed art Thou, O God!

Mortify my passions, O thou who gavest birth to Life, and raise me up who lie in the grave of insensibility, that I may glorify thee with love, O Bride of God.

Mercifully regard the supplications of thy servants, O Mistress, delivering from misfortunes and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O pure one, thou gavest birth unto Him Who is infinitely powerful, yet Who bore our infirmity. Him do thou beseech, that He heal my soul which is grievously sick.

ODE VIII

Canon of the Cross

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Most High God, Thou wast lifted up upon the Cross and given gall to eat, O Sweetness of life; and Thou wast pierced by a spear, slaying the serpent who laid Adam low in paradise.

Bound of Thine own will, O Word, Thou freest me from the bonds of sin, binding the apostate foe with eternal bonds, O Savior. Wherefore, I glorify Thy sufferings forever.

Martyricon: As secondary lights ye were shown to partake of the immaterial Light, O martyrs, removing the gloom of deception, and divinely illumining the hearts of all the faithful.

Martyricon: Ye became children of the free Jerusalem on high, O martyrs, enlightening the Church of the firstborn and exalting Christ supremely forever.

Theotokion: Thou didst stand at the Cross, seeing nailed thereto Him to Whom thou hadst given birth, O Maiden and Mistress; wherefore, thou didst cry out: "Show me not to be childless, O Thou Who art without beginning, Son and Word of the unoriginate Father!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin who art all-beauteous and divinely radiant, with the vision of beautiful things do thou enlighten me, that I may cry: Hymn the Lord and exalt Him supremely forever!

O portal of the Light, open unto me the splendid gates of repentance, showing me every straight path of righteousness which giveth entry to the will of God.

To the holy Word Who sanctifieth the faithful didst thou ineffably give birth, O pure one. Him do thou entreat, O all-holy one, that He now sanctify my lowly soul which hath been defiled by evil.

The Lord of all, the Torrent of light and Well-spring of immortality, issued forth from thee, O holy Mistress; wherefore, I cry to thee, O pure one: With the showers of thy prayers dry up the streams of mine evils.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

Ode IX

Canon of the Cross

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou wast lifted up upon the Tree like a lamb, O Christ our Master, breaking the jaws of the noetic wolf, snatching Thy reason-endowed sheep from his maw, and bringing them to the Father, O Master.

As King of kings Thou wast crowned with a crown of thorns, O Christ, abolishing the rule of the evil one, and cutting the thorns of deception off at the root; wherefore, we glorify Thee with faith, O Good One.

Martyricon: Your firm and steadfast opposition shone forth like the sun and dispelled all the gloom of the enemy, O right glorious ones, ye invincible martyrs, enlighteners of all the faithful, unshakable towers of piety.

Martyricon: O most lauded martyrs of the Savior, ye were shown to be a divinely assembled regiment, a heavenly army, a chosen assembly, a holy encampment, who destroy the cities of the evil one with divine grace.

Theotokion: Thou gavest birth to the Gardener, the Planter of piety Who soweth true understanding on the earth and destroyeth the curse which grew from the garden. And magnifying Him, we call thee, the Virgin, blessed.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, thou gavest birth to the Savior, the unshakable Foundation, Who by His command founded the earth upon the waters. Him do thou entreat, that He make us steadfast who in pure manner call thee blessed.

O pure one, cause me to walk, unerringly and without being led astray, the path of the humility of the precepts of God, driving far from me the turmoil of the demons and the assaults of the passions, and granting me tranquillity.

The enemy, seeing me stuck fast in the slumber of indifference, attacketh me mightily, hoping to carry me off by pleasurable dreams; but do thou thyself preserve me by thy tireless supplication, O pure Virgin Mother.

As one self-condemned I ponder the multitude of my sins and the dread tribunal of the Judge, at which I must needs be tried. But as she who gave birth unto God the Judge, O Theotokos, preserve me uncondemned at that time.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone V—

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel; and Thou wast reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was uplifted upon the Cross!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: "We went through fire and water, and Thou didst bring us out into refreshment!" By their supplications, O Christ God, have mercy upon us!

Glory..., Now & ever...: Stavrotheotokion—

Of old, beholding her Lamb and Son uplifted upon the Cross, the Virgin Mother and most blessed Maiden cried out, weeping: "Woe is me, O my Son! How is it that Thou diest, Who as God art immortal by nature?"

WEDNESDAY MATINS

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Pierced in the side, Thou didst pour forth torrents of remission, O Christ; and, Thy hands nailed to the Cross, Thou didst discomfit all the passionate mind of men.

Ascending the Cross, Thou didst fill the whole multitude of the demons with trembling, didst cast down the pernicious might of the tyrant, O Christ our Master, and didst save humanity.

Martyricon: As emulators of the sufferings of Christ, O blessed passion-bearers of the Lord, ye underwent every torture; wherefore, ye have been vouchsafed the beauties of heaven.

Glory...: On the Cross Thou didst endure voluntary suffering, O Christ Who art inseparable from the Father and the divine Spirit, taking away all our corrupting passions.

Now & ever...: She who stood before the Cross and beheld her Son wounded, was wounded in soul and hymned His truly great dispensation.

WEDNESDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone V: Spec. Mel.: "Rejoice,..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Traversing all the earth, ye sowed divine teachings, bearing the Word alone as a lamp and all riches, O disciples of the Lord; and thereby ye put emperors and torturers to shame, and rent asunder the vain arguments of the philosophers and rhetors as though they were spiders' webs, calling all to recognize the Creator, and abolishing the vain worship of demons. Wherefore, I pray that, by your supplications, ye deliver me from those who are irrational.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

By your entreaties unto God, deliver us all from the turmoil of temptations, the cruel deception of shameful heresies, the evil counsel of the demons, the fire which burneth in the absence of light, the everlasting worm, the gnashing of teeth, and all other torments; and beseech Him that, for the sake of your temperance and toils, we may receive the reward of the virtues, the inheritance of the kingdom of heaven, and great mercy.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Clearly receiving all effulgence, the reflected light of the ineffable dispensation of the Trinity, insofar as human nature can so do, the most lauded twelve showed themselves perfectly to bring with them the seventy-two, the company of equal zeal, enlightening all the ends shall redeem Israel out of all his iniquities.

Rejoice, O sacred one, pure habitation of the virtues, godly standard of blameless priesthood, great and manifest pastor, whose radiant name signifieth victory, who mercifully heedest those who make supplication, inclining thine ear to the pleas of the infirm, ready deliverer, saving refuge for all who with faith ever honor thy glorious memory! Entreat Christ, that He send down upon us great mercy.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Rejoice, O holy hierarch Nicholas, most sacred mind, pure abode of the Trinity, pillar of the Church, confirmation of the faithful, helper of the afflicted, star who with the brilliant rays of thy right acceptable prayers dost ever dispel the darkness of trial and tribulation, calm haven whereto the imperiled who flee are saved from the threefold waves of life! Entreat Christ God, that He send down upon our souls great mercy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Rejoice, standard for hierarchs, inexhaustible depths of divine wonders, beauty of the Church, brilliant star who with thy sacred effulgence dost shed light upon each of us, O blessed and most holy one who art illumined with all-radiant flashes of lightning, unshakable tower, stairway of faith for those who with love keep thine honored memory: Entreat Christ, that He grant our souls great mercy.

Glory..., Now & ever...: Theotokion—

Rejoice, O pure one, thou seal of the prophets and preaching of the divinely eloquent apostles! For in manner past understanding

WEDNESDAY VESPERS

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the apostles, in Tone V—

As eye-witnesses to the mysteries of the Savior, O disciples, ye preached the Invisible One Who hath no beginning, saying: In the beginning was the Word. Ye were not created before the angels, nor were ye taught of men, but by the wisdom of the Most High. Wherefore, as ye have boldness, pray ye in behalf of our souls.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Together let us praise the apostles of the Lord with hymns, for, having arrayed themselves in the armor of the Cross, they abolished the deception of the demons and were shown to be crowned victors. By the supplications of them and all the saints, O God, have mercy upon us.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Your souls filled with insatiable love, O holy martyrs, ye did not deny Christ; and enduring the divers wounds of sufferings, ye cast down the audacity of the tormentors; and having preserved the Faith intact and unharmed, ye were translated to the heavens. Wherefore, as ye have boldness before Him, ask that He grant us great mercy.

Glory..., Now & ever...: Theotokion—

We, the faithful, bless thee, O Virgin Theotokos, as is meet and we glorify thee: the unshakable city, the unassailable rampart, our steadfast intercessor and the refuge of our souls.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

O radiant tabernacle of Christ the King, illumine my mind, which hath been darkened by the deceit of the enemy and blinded by the darkness of my transgressions.

O Theotokos, free my lowly soul from wicked thoughts, and make of it a dwelling-place for God, that I may ever glorify thee as is meet.

Glory...: When I must needs depart from this transitory life at the command of God, O all-pure one, show me to elude the hands of the demons, providing me with angels as companions.

Now & ever...: Wherefore hast thou wasted all of life in great despondency, O my soul? Wherefore, haste thou and cry out to the Mother of the Lord: Cleanse thou and save me, O Theotokos!

ODE III

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving resurrection.

Out of the pit of torments and sufferings do thou lead me up who hymn thee constantly, O most blessed Theotokos.

Rend asunder the rags of my boundless transgressions, and gird me about with the gladness of the virtues, O thou who art full of the grace of God.

Glory...: Grant me tear-drops, O pure one, that I may dispel the perplexity of my heart and may hymn thee earnestly.

Now & ever...: Cast down the arrogance of the incorporeal foe, O all-immaculate one, and quickly free me from their tyranny.

ODE IV

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

Wherefore hast thou likened thyself to the barren fig-tree, O my soul, in nowise afraid of being cut down and cast into everlasting flames? Haste thou, therefore, and rouse thyself before it is too late.

What tongue can describe the boundless sea of the evils I have committed and the abyss of my transgressions? Save me, who am in despair, O all-immaculate Virgin!

Glory...: I weep for myself when I bring to mind my manifold transgressions and the fire which will never be quenched, and I entreat thee: Grant me time for repentance, O pure one.

Now & ever...: Let not the enemy seize my wretched soul like a savage lion, but by thy power break his soul-destroying fangs, O good one.

ODE V

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Look down and hearken to my voice, O Mistress; and deliver me from everlasting condemnation, I pray.

I have been wounded by arrows of sin, and I cry to thee: Heal the wounds of my heart, O all-pure one!

Glory...: Have mercy on me, O only Compassionate One Who lovest mankind, through the supplications of her who gave Thee birth; for Thou art my God and Lord.

Now & ever...: I entreat thy goodness, O thou who alone art most hymned: Have mercy and vouchsafe mercy unto me.

ODE VI

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto

come upon me, bringing me down into the depths of despair. O pure one, from the uttermost depths of hades lead me up who glorify thee, I pray.

Now & ever...: My life hath been filled with transgressions and all manner of slothfulness; wherefore, before mine end, O pure one, turn me to repentance and save me, O all-hymned one.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...: Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate..."—

Rejoice, O firm rampart of divine victory! Rejoice, most militant felling of barbarians! Rejoice, O Theotokos, thou triumph of faithful Orthodox Christians, who truly set their hope on thee, delivering us from all misfortunes and ungodly enemies by thy supplications!

ODE VII

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

By thy goodness, O Mistress, grant me forgiveness of evils, voluntary or involuntary.

My mind is weakened by the assaults of wicked thoughts of ungodliness. Help me, O good one.

Glory...: O Theotokos, with the remedy of thine entreaties heal now the wounds of the passions of my soul.

Now & ever...: Grant me a contrite soul and humble mind, O good one, that I may glorify thee.

ODE VIII

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

Having lived my life in sloth, wretch that I am, and drawn nigh to the end of my life, I cry

WEDNESDAY COMPLINE

Now & ever...: Like a herald entering a bridal chamber, Gabriel cried out, saying: Rejoice, O Virgin, thou all-glorious palace of Christ, the King of all, wherein dwelling He hath deified all mortals!

ODE IX

Irmos: With oneness of mind, we the faithful magnify thee, the Mother of God, who in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Thee, who ineffably gavest birth to God, have we acquired as an ally, an immovable rampart, the salvation of our souls, and a well-spring of miracles.

On the day of judgment be Thou merciful to me, O Word of the true God, through the entreaties of her who gave Thee birth, and number me with those who are at Thy right hand.

Glory...: Deliver me from everlasting fire, from the worm which sleepeth not and from all manner of torment, for I have set my hope on thee.

Now & ever...: When my soul shall be separated from my wretched body, O Bride of God, deliver me from the tyranny of the invisible foe.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone V—

With spiritual songs and hymns let all of us on earth praise the all-wise apostles as eye-witnesses and servants of the Word; for they earnestly entreat Christ in behalf of us who hymn their sacred memory and bow down before their relics.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Together let us praise the apostles as eye-witnesses of the Word, divine preachers, spiritual fishers of the nations, for they have manifestly brought us to the understanding of Christ; and delivering the human race from deception, they have vouchsafed us the kingdom.

Glory..., Now & ever...: Theotokion—

I am condemned by the court of my conscience, and considering my plea before I am brought to trial, I tremble, wretch that I am, remembering the multitude of mine evils. Yet unto thee, who art mine invincible intercessor and protection, do I cry out with compunction: Deliver me from that shame, and save me by thy supplications!

After the second chanting of the Psalter, these sessional hymns, in Tone V—

Together let us praise the apostles, for they preached the Orthodox doctrine of the Lord unto all, dispelling the gloom of heresies and shining forth in the world the light of the Spirit through the teaching of grace; and they pray that we be saved.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The foregoing sessional hymn is repeated.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The hosts of heaven marveled exceedingly at the corrections of the holy martyrs: how, fighting the good fight in their mortal bodies, they invisibly vanquished the incorporeal foe with the power of the Cross; and they pray unto the Lord, that our souls find mercy.

Glory..., Now & ever...: Theotokion—

Having found thee to be a haven, a bulwark, a refuge, hope and protection, and fervent help, we, the faithful, flee unto thee, and earnestly cry out with faith: Have mercy, O Theotokos, upon those who place their trust in thee, and deliver us from transgressions.

After the third chanting of the Psalter, these sessional hymns, in Tone V—

O disciples of the Savior, divine apostles, who sowed the word of salvation in all the ends of the earth, and illumined those sitting in darkness and shadow: By your entreaties, O most praised ones, enlighten my soul, which hath been benighted by the darkness of the passions.

Preaching the ineffable mystery of Thine incarnation, O Lord, illiterate men put philosophers to shame; fishermen shut the mouths of rhetors. And they became all-wise teachers of the nations, illumining the ends of the earth with the light of divine understanding. Through them grant us great mercy.

Glory..., Now & ever...: Theotokion—

We who have thee as our hope unashamed, O Virgin who art our protection, free from divers perils, evil circumstances and grievous tribulations, with His apostles entreating thy Son; and save all who hymn thee.

ODE I

Canon of the holy apostles, the composition of Theophanes, Bishop of Nicæa, in Tone V—

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Enriched by the effulgence of Him Who first bestowed the gift of light, and Who deigned to converse with men in the flesh, O glorious and divine apostles, release my soul from all darkness. *Twice*

Drawing, the divine Bow loosed you like arrows at the whole world, O apostles, breaking all the arrows of the wicked and crafty one, and healing the wounds of the faithful.

Possessed of the very wisdom of the Teacher, O apostles, ye made wise all the ends of the earth; wherefore, make me wise, that I may fend off every malefaction of the enemy.

Theotokion: O all-pure one, who alone art blessed and full of divine joy, having filled the human race with joy by thy blessings, with the divine apostles entreat Christ, that we may find mercy.

Another canon, of our father among the saints, Nicholas the wonderworker, the acrostic whereof is "I offer a fifth hymn unto thee, O Nicholas", the composition of Joseph, in Tone V—

Irmos: Same as the foregoing.

Uniting thyself unto God by faith and love, O father, thou didst fulfill His most holy desires, and thereby becamest holy in all things, O wise and holy hierarch Nicholas.

Having thee as an intercessor before the Compassionate One, we who are beset by perils and griefs flee unto thee. Grant thou a hand that saveth us from all straits.

Christ anointed thee for the people of Myra as a holy hierarch who filleth us with the sweet fragrance of miracles; wherefore, we beseech thee, O Nicholas, to deliver us from the foul stench of sin.

Theotokion: Of old, the choir of the prophets foretold thee to be the divine mountain and impassable portal, O Virgin. Wherefore, we pray thee: Open unto us the divine gates of repentance, O Maiden.

ODE III

Canon of the Apostles

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

He Who is exceeding great in goodness, and beggared Himself by assuming the flesh, with all manner of gifts enriched you, O glorious apostles, who became poor for His sake and have enriched the ends of the earth with divine and honorable understandings. *Twice*

I have sustained the venomous bite of the serpent, and my heart hath been wounded; wherefore, I cry out to Thee, O Christ, Who wast wounded for my sake: By the entreaties of Thine apostles heal and save me, I pray!

Having drawn me forth from the depths of the evil adversary, from the threefold waves of wicked thoughts, and from deadly passions, with the net of your prayers, O most blessed ones, bring me, saved, unto the God of all.

Theotokion: O thou who received the Rain of heaven, with the apostles entreat Him to cause the torrents of my passions to cease their flow, drying up my sin, and to save me who glorify thee in a pure manner.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

With the opposition of thy divine labors, O venerable one, thou didst break the arrows of the evil one. And by thy supplications, O all-wise one, preserve thou, unharmed by his malice and violence, those who hymn thee, O great Nicholas.

Having shown forth an angelic life on earth, thou now ever standest with the angels before the throne of the Trinity, O sacred one, asking remission of our offenses and temptations, O father and chief hierarch Nicholas.

By thy luminous supplications drive away all darkness from my mind, O Nicholas; still the tempest of my passions, O father, and steer me to the harbor of dispassion, I pray, that I may glorify thee in praise.

Theotokion: Standing at the right hand of Christ as a Queen truly arrayed in golden vesture, O most immaculate Maiden full of joy divine, by thy supplications win for us the kingdom of heaven.

ODE IV

Canon of the Apostles

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

As the Door, Jesus, our God and Lord, opened to the apostles the understanding of Him, and through their teachings opened the door to all the nations. *Twice*

O Son of God, by fellowship Thou didst reveal the apostles as sons of the heavenly Father. Through their entreaty make us all children of the light.

O apostles who will all-gloriously be seated on twelve thrones with the Judge and King, deliver me from the awesome and dread trial.

Theotokion: O ark of divine sanctity, hallow my soul and enlighten my mind, ever praying to Christ with the apostles, that He save me.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst exchange fleeting things for things yet to come, O Nicholas. By thy supplications cause us also to share therein, delivering us from every temptation of life.

As first hierarch of the people of Myra, O holy Nicholas, perfume with myrrh all the senses of my heart, and by thy supplications ever drive from it the fœtid passions.

Foil all the enemy's wiles, visible and invisible, O Nicholas, and send to never-ending perdition our foes, who ever wage war upon us.

Theotokion: O holy Theotokos, save me who am constantly drowning in carnal pleasures and lie, ever groaning, upon my bed of despair.

ODE V

Canon of the Apostles

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

In the upper room, the rhetors of the Spirit, the honored apostles, beheld the Holy Spirit Who came upon them in the guise of fire, and they received Him in awesome manner. *Twice*

O apostles who crush ungodliness, with the dew of healing heal my mind, which hath been crushed by transgressions.

O apostles, Christ sent you forth like choice arrows, breaking the arrows of wickedness; wherefore, heal me who have been wounded by the arrows of the enemy.

Theotokion: "Condemn me not, neither turn Thy face away from me, O greatly Merciful One!", the council of the apostles and she who gave Thee birth entreat Thee in a pure manner.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst break asunder the graven idols and show the counsels of the heretics to be impotent, O holy Nicholas, and didst deliver those sentenced to death.

Having risen early unto the Lord from childhood, O venerable one, thou wast wholly enlightened by heavenly effulgences; wherefore, pray thou, and drive the clouds from my soul.

We beseech thee, O father Nicholas: At the dread hour be thou among all who call upon thee, and grant us our petitions which conduce to salvation.

Theotokion: He Who is inaccessible to the mind of man, as one mortal took thee as His possession, delivering men from besetting tribulations.

ODE VI

Canon of the Apostles

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

With the salt of the teaching of Thy sacred disciples Thou didst put an end to the corruption of evil for the souls of the nations, O Thou Who lovest mankind. *Twice*

Thou knowest the depths of mine evils, O Master Christ. Grant me Thy hand, and by the entreaties of Thy sacred apostles save me, O Thou Who lovest mankind.

O most righteous Judge, on the dread day of judgment deliver me, who tremble, from condemnation, through the entreaties of Thy right glorious apostles.

Theotokion: From the multitude of mine iniquities vouchsafe salvation unto me who am desperate, through the entreaties of Thy disciples and Thy Mother.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

By thy supplications render the Master merciful unto all who honor thee, O Nicholas, that He may grant us remission of our transgressions.

Those who have acquired thee as an advocate before the Lord, O Nicholas, do thou deliver from infirmities and the temptations of life, from perils and tribulations.

Christ the Master hath shown thee to be an excellent physician; wherefore, heal thou the infirmities of those who approach thee in piety, O Nicholas.

Theotokion: Thou wast a mother who knew no husband, O pure Mother of God; wherefore, I pray thee with faith: Dispel the despondency of my soul.

ODE VII

Canon of the Apostles

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The supremely exalted Lord of our fathers exalted you supremely, O disciples of Christ who beheld God; and He cast down all the power of the enemy. *Twice*

With streams of compunction and your entreaties, O apostles, wash away the defilement of my heart, teaching me to cry: Blessed art Thou, O God!

With the fire of the divine Spirit ye burned up the tinder of all vanity; wherefore, deliver me from burning Gehenna, O disciples of God the Word.

Theotokion: O Virgin who set aright the fall of Adam, by your supplications and those of the divine apostles raise me up who have fallen into the defile of evil.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Having relied wholly on God, O divinely wise Nicholas, wholly save me who am ever wretchedly tripped by the passions of life.

O divinely radiant lamp, illumine my mind which is ever darkened by the gloom of the passions, and grant that I may walk nobly in this life.

Every wicked mouth which is opened against me do thou shut by thy supplications, O Nicholas, and deliver me from enemies, visible and invisible.

Theotokion: From thee, O most radiant cloud, did Christ our God, the never-setting Sun, shine forth upon us, illumining those in the darkness of ignorance, O Theotokos.

ODE VIII

Canon of the Apostles

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Word, Thou didst send forth Thine apostles as noetic clouds which let fall upon us the rain of all-wise and divine teachings and give us drink forever. *Twice*

O beholders of God, pillars of the Church all-adorned, surrounding it with the teachings of the Faith: with divine skill make steadfast the defiled house of my soul.

Groan thou, O my soul, and offer unto the Lord torrents of tears from the depths of thy whole heart, crying: O only Compassionate One, save and purify me through the right acceptable supplications of the most glorious apostles.

Theotokion: O all-pure Virgin, chosen Sion, city of the King: make me a citizen of the city on high, entreating Thy timeless Son with the divine disciples.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

O Nicholas, who wast a great hierarch in Myra, perfume the senses of my soul with myrrh, that I may escape the stench of the passions and receive the grace of the Comforter.

With streams pouring forth from thy holy tongue, O all-wise one, thou didst stop the streams of the blasphemy of Arius; wherefore, we cry out to thee: By thy supplications dry up the streams of my passions, O most blessed Nicholas!

By thy supplications deliver us from our offenses, from the oppression of the demons, foreign captivity, and the most evil and wicked harm caused by men, that we may praise thee, our deliverer.

Triadicon: Unceasingly glorifying with faith the monarchy of the Trinity, we cry out: O Father, Word and most Holy Spirit, we hymn Thee for all ages!

Theotokion: Having clad Himself in flesh taken from thee for our sake, O Virgin, God showed thee, the pure and most immaculate one, to be the divine intercessor for the whole human race; wherefore, we, the faithful, hymn thee aloud.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

By the splendors of divine virtues ye were noetically shown to be starry skies, having Christ, the Sun, in your midst; and ye have renewed the ends of the earth, O all-wise ones; wherefore, we call you blessed. *Twice*

Bearing the wounds of Christ upon your divine bodies like most magnificent armor, O all-wise ones, by your mediations before the Lord heal my soul, which hath been wounded by the darts of the demons.

In that Thou raised up Lazarus, O Christ, Lord and Word, by Thy disciples save me who lie in the uttermost abyss of sin and have weighed down my soul with the sleep of grievous slothfulness.

Theotokion: Direct the steps of my soul straight to the paths of Thine unerring commandments, O Word of God, having the all-pure Virgin who gave Thee birth praying to Thee with Thine all-wise apostles, O greatly Merciful One.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

As a divine and holy hierarch thou didst keep all the commandments of Christ; wherefore, thou wast the godly preserver of the faithful. O father Nicholas, preserve them from all perils and afflictions.

As once, as a good shepherd, thou feddest thy city, which was starving in hunger, so now feed thou my soul with the bread of understanding, O father Nicholas, for I have acquired thee as a good helper.

O venerable pastor, with faith we entreat thee, the great sun which ever riseth above the Church of Christ: With radiant beams of light drive away the deep gloom of sins from our souls.

The dread day of the coming of Christ draweth nigh, as it is written. Rouse thyself, O soul, and cast off slothfulness, and cry out to Christ: Save me, O Lord, at the entreaty of Thy servant Nicholas!

Theotokion: O all-pure one, the prophet foresaw thee as the radiant lampstand bearing Christ, the noetic Lamp, by Whom we have been enlightened who lie in darkness and the passions. And we call thee blessed, O Ever-virgin Theotokos.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone V—

As eye-witnesses to the mysteries of the Savior, O disciples, ye preached the Invisible One Who hath no beginning, saying: In the beginning was the Word. Ye were not created before the angels, nor were ye taught of men, but by the wisdom of the Most High. Wherefore, as ye have boldness, pray ye in behalf of our souls.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Together let us praise the apostles of the Lord with hymns, for, having arrayed themselves in the armor of the Cross, they abolished the deception of the demons and were shown to be crowned victors. By the supplications of them and all the saints, O God, have mercy upon us.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Rejoicing in the midst of their torments, the saints cried out: "These things are wares for us to trade with the Lord: for, instead of the wounds we bear on our bodies, radiant vesture shall blossom forth for us unto our resurrection; instead of dishonor, we shall receive crowns; instead of fetters in prison, we shall receive paradise; and instead of condemnation with malefactors, we shall have life with the angels!" By their supplications, O Lord, save Thou our souls!

Glory..., Now & ever...: Theotokion—

We bless thee, O Virgin Theotokos, for from thee shone forth Christ, the Sun of righteousness, Who hath great mercy.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Like radiant clouds ye traversed the earth, O divine disciples, letting fall the water of life; and ye give drink in abundance to hearts withering away through transgressions.

As mystic rays of the Sun Who shone forth from the pure Virgin, O divine disciples of Christ our God, ye have enlightened those who sit in the darkness of ignorance.

That Thou mightest recover the coin buried in the abyss of transgressions, O Christ, and bring it to the Father, through the divine Spirit Thou didst ordain the apostles as preachers.

Martyricon: Enduring the burning of cruel tortures, O all-wise ones, ye burned up the falsehood of the idols and have passed over to divine consolation, O saints.

Glory...: O all-divine Trinity, single Godhead—all-unoriginate Father, Son Who art equally without beginning, and Holy Spirit: Preserve Thy Church through the supplications of all who preach Thee!

Now & ever...: O divinely joyous one, adornment of the apostles: With rays of repentance enlighten me who am benighted by the pleasures of life, that I may magnify thee.

THURSDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone V: Spec. Mel.: "O venerable father,..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Let all the groves of trees rejoice, beholding the most precious Tree which was made joyous by the suffering of the Master, shining forth grace like a flame of fire, pouring forth gifts upon all like water, and enlightening the thoughts of men's souls, washing away infirmities and driving away invisible passions, and manifestly vanquishing foreign nations, ever granting to the faithful victories, blessing and great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Worshipping with faith the place where the feet of the Lord stood, as the prophet said, let us glorify Christ Who was crucified, and with Himself crucified our transgressions, Who abolished the curse which originated with a tree, and reconciled with the Father those who had withdrawn far from Him through evil thoughts; and venerating the nails of his hands and feet, the spear and the reed, the sponge and the crown of thorns, and the insults and mockery, and all else He endured, let us venerate them with honor, for by them are we saved.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Let us crucify all our members with Christ, and let us die unto the world; and desiring to walk in the footsteps of Christ, the Ruler of this world, let us take His divine Cross upon our shoulder by rejecting the uprisings of the flesh and the evil lusts which draw our souls into sin, thinking to stand before Him and to behold Him nailed to the Cross, breathing His last and surrendering His soul into the hands of the Father, that we may never be separated from Him.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone V, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

When seeing the uncultivated Grapes (to which, like a vine, thou hadst given rise) suspended upon the Tree, His divine side pierced by a spear, thou didst say, O all-pure one, crying out: "What is this, O my Son and God? How dost Thou, Who healest all infirmities and suffering, endure sufferings, Who in Thy divine nature art dispassionate? How have the thankless people rewarded Thee for Thy good deeds, O Benefactor?" Yet by His sufferings pray unceasingly that He free me from the passions, that I may glorify thee.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Let us all weep and lift up our hands, beating our breast, shedding fervent tears, bending our knees, earnestly smiting our foreheads on the ground; and let us who have angered God by unseemly deeds and the rejection of His commandments send sighs on high, crying out: Through the entreaties of Thy Mother, deliver from all torment at the coming judgment those who have grieved Thee but have converted, for whom, incarnate, Thou didst endure the Cross; and grant them a share in Thy kingdom.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Unto whom hast thou likened thyself, O my soul, ever prospering in bitter works, and mindlessly adding so many stripes to thy wounds that thou art covered with sores, giving no thought to the approach of the Judge, before Whom thou must needs stand to receive retribution for thy guilt according to thy deeds? But turning, fall down before the Virgin, crying out: O Mistress, O Mistress, disdain me not who have angered the right merciful God Who was born of thee for the salvation of men and was crucified in the flesh!

Glory..., Now & ever...: Stavrotheotokion—

Thou didst will to give Thine all-pure blood as deliverance and a great price for our sake, O my sinless Christ, desiring that all may receive salvation; wherefore, seeing Thee nailed, Thy

Mother tore her hair, lamenting and saying: "O my Child, Lamb all-unblemished, Who desirest to deliver the world by Thy precious blood: How hast Thou set from before mine eyes, O Savior, never-setting Sun, Who givest unto all enlightenment, peace and great mercy?"

Then, *O gladsome Light...;* the prokimenon of the day; and *Vouchsafe, O Lord...*

Aposticha stichera of the Cross, in Tone V: Spec. Mel.: "Rejoice,..."—

O Lord, once, in the time of Moses the Prophet, the form of Thy Cross, precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Thou Who lovest mankind!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Despising all the things of earth, and manfully braving tortures, ye did not fail to attain your divine hopes, but became heirs to the kingdom of heaven, O all-praised martyrs. And as ye have boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory..., Now & ever...: Stavrotheotokion—

Beholding of old her Son and Lamb uplifted upon the Cross, the Virgin Mother and most blessed Maiden cried out, weeping: "Woe is me, O my Son! How is it that Thou diest, Who art immortal God by nature?"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

We know thee to be another, noetic garden of paradise, O Virgin Bride of God, beyond compare surpassing the Garden of Eden, O Mother of God; for thou hast budded forth incorruption for men.

In paradise Adam was hindered from touching the tree of life, having partaken of the fruit of knowledge; but the Fruit received from thee hath given him immortality.

Glory...: Adam was the first man created from earth by the all-pure hands of the Almighty; but thou, O Virgin Theotokos, hast given birth without seed to the new Adam, the Creator of mankind.

Now & ever...: The uttermost abyss of boundless transgressions hath engulfed me, and leadeth me down into the depths of grievous despondency. O thou who gavest birth to the Abyss of loving-kindness, haste thou and save me!

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

O immutable Word of God, Who didst make the earth the mother of living plants which did not exist on it in the beginning: Thou hast straightway come forth, seedlessly incarnate, from the woman who knew not man, as from the earth.

Thou art the hope and help, the joy, protection and refuge of mortals, O Mistress and Mother of life; wherefore, we pray: Send down thine aid upon all who hymn thee.

Glory...: Afflicted and stuck fast by grievous perils, O compassionate Accomplisher of all, Who art the God of all, we all set Thy thrice-holy tabernacle before Thee to make entreaty, and we cry unto Thee: Loose Thou the bondage of Thy servants!

Now & ever...: The billows of sin cruelly batter me and have dragged me down into the abyss of transgressions; and the tempest of adverse thoughts doth batter my soul. O thou who gavest birth to the Helmsman, haste thou to rescue thy servant.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

In submitting to the serpent, Eve begat grief for women; but having believed the tidings of God, O Virgin, thou didst cause Joy to blossom forth for the whole world.

Eve was first formed from the rib of Adam of old; and now God is begotten of the Mother and Bride of God: He is born, incarnate without father, of the Virgin.

Glory...: Eve rejoiceth, for the Maiden, who incorruptly conceived the Judge and gave birth to the Compassionate One, hath shown her first mother to be free of the ancient curse.

Now & ever...: My life hath been filled with transgressions, my mind is plagued with passions, and my soul is condemned; wherefore, in thy compassion, have mercy and save me, O Mistress.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Having found thee to be a pillar and cloud of light, O Virgin Mother of the Bestower of light, we who walk in the wilderness of deception escape evils.

Rejoice, O thou who gavest birth in the flesh to God Who before time was incorporeally begotten of the Father, and hath been well-pleased to appear to us directly.

Glory...: The sun hath been surpassed by thy radiance, O Mary; for thou hast held in thine arms Him Who adorned the sky with luminaries, and didst feed Him at thy breast.

Now & ever...: Condemn me not to the fire which cannot be quenched, O Christ my Savior, through the entreaties of the pure one who gave Thee birth.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O pure Ever-virgin, without sustaining harm thou didst bear in thy womb the wondrous God Who of old saved the Prophet Jonah in the sea monster.

Bearing the Lord God of hosts Who restraineth the storms of the sea, O all-pure Virgin, thou didst still the briny billows of deception.

Glory...: Having given birth to Christ, the Peace of all, O all-pure one, by thy supplications to Him tame thou the raging storm of the passions which assaileth me.

Now & ever...: On the day of grief, when the bonds holding soul and body together will be severed, intercede for me, and rescue me from the surrounding demons.

Then, "Lord, have mercy!", thrice.

Glory..., Now & ever...: Sedalion, in Tone V—

Beholding Thee hanging of Thine own will upon the Cross between two thieves, O Christ, Thy Mother, her maternal womb rent with pain, said: "O my sinless Son, how have they unjustly crucified Thee on the Cross as a malefactor, Who desireth to bring life to the human race, in that Thou art all-good?"

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

God Who made a journey to meet with Abraham the forefather was thy Son, O blessed one; and He made his seed a blessing for the nations.

Thou art the ladder of Jacob, O undefiled one; for God depicted thee as the one Mother, for whose sake God gathered together his offspring.

Glory...: The incarnate Son, Who is supremely exalted with the Father and the Spirit, having chosen thee, O pure one, loved thee exceedingly, that thou mightest become a dwelling-place for Him.

Now & ever...: Do thou ever entreat the God to Whom thou gavest birth, that He save me, wretch though I am, and accept me, the simple one who cry out with faith: Blessed art Thou, O God!

Ode VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thy birthgiving eludeth examination, O Virgin, and is revealed to those who cry out with faith: All ye works of the Lord, hymn ye the Lord, and exalt Him supremely forever!

In nowise having fallen from the glory of virginity, thou hast been enriched also with the honor of motherhood, O thou who knewest not wedlock. He Who worketh wonders hath manifestly made this known, and we exalt Him supremely forever.

Glory...: Behold the affliction of my lowly soul, O all-pure one, and quickly deliver me from pain, that I may glorify thee forever.

Now & ever...: Mercifully accept Thy Mother, who prayeth that Thou save Thy people, whom Thou hast acquired by Thy precious Blood, O good Word, that we may call Thee blessed for all ages.

Ode IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

O Mistress Theotokos, entreat the worshipful Trinity, to Whom alone thou gavest birth for us without suffering in the flesh, that He grant peace to those on earth, and that remission of transgressions be given to those who hymn thee.

Even though Emmanuel is understood to be a single Person, yet hath He two natures; for, lo! we proclaim two volitions and activities in Him, and we confess thee, His Mother, to be the Theotokos.

Glory...: I utter lamentation for myself, pondering the multitude of my sins, the uprisings of my passions, the despondency of my soul and the inconstancy of my mind. Grant salvation to me, wretch that I am.

Now & ever...: Assailing me like brigands, and stripping me of my radiant and luminous vesture, mine enemies have inflicted many wounds upon me. O Lord, raise me up who am barely alive.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father...; Troparia, and the rest as usual. Dismissal.

ON FRIDAY MORNING
AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone V—

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the Grapes of life, sprang forth, O Savior, unto our gladness. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O ye faithful, let us hymn our Savior and Deliverer, Who of His own will was crucified, as He Himself knew and was well-pleased; and let us glorify Him, for He hath nailed the sins of men to the Cross, delivering the human race from deception, and hath vouchsafed us the kingdom.

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee hanging of Thine own will on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desirest to give life to the human race, in that Thou art compassionate?"

After the second chanting of the Psalter, these sessional hymns, in Tone V—

O Savior Who of Thine own will endured crucifixion and freed men from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as Lord and Bestower of life, O Compassionate One Who lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast nailed to it of Thine own will and didst deliver mortals from the curse. O Lord, Joy of all, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today the memory of the passion-bearers shineth forth with radiance from the heavens; the choir of the angels keepeth festival, and the human race celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

Glory..., Now & ever...: Stavrotheotokion—

By the Cross of Thy Son hath all the falsehood of the idols been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and confessing thee to be the true Theotokos, we magnify thee.

After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word, Who with the Father and the Spirit is equally without beginning,..."—

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

Adam received bitterness from the tree, falling headlong into corruption through the envy of the serpent; but when Thou wast nailed, O Jesus, life was planted, and because of the tree of the Cross we again make our abode in the heavens, the serpent hath been set at nought, corruption hath been slain, and we all offer Thee glory.

Glory..., Now & ever...: Stavrotheotokion—

When she who without pain gave Thee birth saw Thee uplifted upon the Tree, she lamented, weeping, and exclaimed: "Woe is me, O my Son most sweet! I am wounded in soul, beholding Thee nailed to the Cross as a malefactor amid two evildoers!"

Ode I

Canon of the precious and life-creating Cross, the acrostic whereof is "By Thy Passion Thou dost save me from the passions, O my Christ", the composition of Joseph, in Tone V—

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

By Thine own will Thou didst endure the passion-slaying Passion, O Christ, and didst slay him who of old brought death upon us in paradise; wherefore, we glorify Thy goodness.

Thou wast uplifted upon the Cross, and the enemy fell headlong; and we, who are fallen, have been raised up and made inhabitants of paradise, O Christ, glorifying the might of Thy kingdom.

Martyricon: Well armed with the shield of the Cross, ye arrayed yourselves for every battle with the demon, O all-wise greatmartyrs; and having vanquished him, ye have received glory.

Martyricon: Like honored sheep ye offered yourselves unto the Lamb Who was slain for our sake, O athletes, manifestly abolishing the sacrifices of the ungodly; wherefore, we call you blessed, O most lauded ones.

Theotokion: For us, O pure Virgin, thou gavest birth to a little Babe, the Ancient of days, Who by His divine sufferings hath renewed human nature, which had grown old, O most immaculate one.

Another canon, of the Theotokos, in Tone V—
Irmos: Same as the foregoing.

I know thee, O most immaculate Mary, Virgin and Mother, to be a well-spring of compassion and a fervent intercessor; and I cry out to thee: Have mercy and compassion upon my lowly soul.

Making His abode within thy womb, and taking human essence upon Himself, in that He is good, O pure one, the Son of God hath delivered all from the corruption of the serpent.

Be mine enlightenment and hope of salvation, O most immaculate Theotokos, loosing the bonds of my transgressions, and delivering me from the torments and condemnation which are to come.

Free my lowly soul from wicked thoughts, O Theotokos, and make it a dwelling-place of God, that I may always glorify thee as is meet.

Ode III

Canon of the Cross

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Nailed to the Tree, O Savior, Thou dost cause the fruit of corruption to wither away, and from Thy side dost pour forth upon us streams of incorruption, O Master.

Thou wast slaughtered on the Tree like a lamb, O Master, marking the lintels of our souls with Thy divine blood; wherefore, we glorify Thee with fear.

Martyricon: Bound with bonds, wounded in multifarious ways, and cast to the wild beasts, O athletes, ye remained unshaken.

Martyricon: As grapes of the Vine of life ye poured forth the wine of martyrdom which gladdeneth the hearts of the faithful, O martyrs of our God.

Theotokion: Dying upon the Cross, thy Son and Lord was shown to be the Mediator of life for us, O pure one, glorifying those who hymn thee.

Canon of the Theotokos

Irmos: Same as the foregoing.

By thy compassionate goodness, O Theotokos, lead me up who have fallen into the destructive pit of grievous offenses.

Arriving at the eventide of life, I am held fast by perplexity, O most hymned one, and I cry out to thee: Show thyself to be my helper!

O pure and holy Theotokos, grant me remission of transgressions, and ask for me salvation and everlasting joy.

Grant me tear-drops, O pure one, that I may drive doubt from my heart and hymn thee earnestly.

Ode IV

Canon of the Cross

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

When Thou didst set upon the Cross, O Christ, Sun of righteousness, Thou didst shine forth never-waning light upon us who hymn Thine awesome dispensation, O Word.

When once thou didst stand before the judgment-seat, O Christ our Judge, Thou didst condemn the unjust foe; and Thou wast crucified between the unrighteous thieves, justifying us.

Martyricon: Crowned with victory, the athletes of the Lord put the invisible enemy to shame, and cried out: Glory to Thy power, O Lord!

Martyricon: Assembling with faith, let us honor the passion-bearers of Christ, the never-fading flowers of the noetic paradise, the most precious vessels.

Theotokion: When thou didst behold on the Cross Christ to Whom thou gavest birth, O pure one, thou didst marvel at His ineffable long-suffering; wherefore, we glorify thee with Him.

Canon of the Theotokos

Irmos: Same as the foregoing.

Who can entreat the Judge concerning my wicked deeds and my transgressions if not thee, O pure one, thou only helper of the sinful?

By thy power, O all-pure one, raise me up who have fallen through many transgressions and enslaved my soul through sins, and free me from slavery through thy supplication.

As thou gavest birth to the Creator and King of all, O most immaculate and pure Theotokos, deliver me from every vile offense.

I weep over myself when I bring to mind my many transgressions and the unquenchable fire; and I pray: Grant me time to repent, O all-pure one.

ODE V

Canon of the Cross

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

When the rocks felt Thee uplifted upon the Tree, O Christ, they split asunder, and the foundations of the earth were shaken.

The sun set aside its radiance when Thou wast uplifted upon the Tree, O long-suffering Sun of righteousness.

Martyricon: The saints shine forth with the radiance of miracles, by the Spirit dispelling the darkness of sicknesses.

Martyricon: Your bodies were dismembered with the sword, O martyrs, but the spirit of divine love was never cut away from you.

Theotokion: Seeing the Savior uplifted upon the Cross, O most immaculate Virgin Mother, thou didst lift up thy voice in lamentation.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Mistress, apply the poultice of thy lovingkindness to the bruises which through sin have come to cover my whole body.

Of old thou didst halt the advance of corruption by thy divine birthgiving, O all-immaculate one, and thou hast now stopped the advance of my transgressions.

Have mercy and compassion upon my soul, O Mistress, and deliver it from condemnation and eternal torment.

Look down and hearken unto my voice, O Mistress, and deliver me from everlasting torment, I pray.

ODE VI

Canon of the Cross

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

When the Cross was planted in the ground, the fall of the demons took place, faith received the beginning of its confirmation, and evil hath been driven from our midst.

The sun was extinguished when Thou didst light Thy flesh like a lamp upon the Tree, O Lord; and the coin was found which had been lost through the dark passions.

Martyricon: When Thou wast uplifted upon the Tree, Thou didst have the choir of martyrs following in Thy steps, emulating Thy Passion as the mediator of dispassion, O Thou Who lovest mankind.

Martyricon: With the streams of your blood ye dried up the torrents of deception, O crowned martyrs, and ye extinguished the alien fire of the demons with divine dew.

Theotokion: A sword pierced thy heart, O most immaculate Virgin, when thou didst behold the Creator crucified, His divine side pierced by a spear.

Canon of the Theotokos

Irmos: Same as the foregoing.

The deep of transgressions hath surrounded me, and the abyss of sin hath me in its grasp and bringeth me to pernicious despair. But save me now, O holy Mistress!

Raise me up who lie upon the bed of offenses, O all-holy Mistress, and grant me the effulgence of salvation through repentance.

Through the supplications of her who in purity gave Thee birth, cleanse me, O Thou Who lovest mankind; deliver Thy world from all tribulation, and vouchsafe us everlasting glory.

I ever promise to cease mine evil deeds, yet I always lie, and grieve my Master. O all-pure Mistress, grant me correction.

ODE VII

Canon of the Cross

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

That we might be delivered from pleasurable sin, Thou didst taste gall, O Christ, Thou sweetness of life.

When Thou wast wounded on the Tree, O Christ, Thou didst heal the wounds Adam had suffered for many years.

Martyricon: With eagerness of will ye set yourselves apart for suffering, O passion-bearers, and were shown to be victors.

Martyricon: Having honored God by enduring painful dishonor, O athletes, ye received honor on high.

Theotokion: After giving birth thou remainest as thou wast before birthgiving, O pure one; for God was born, that He might deify man.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure Theotokos, disdain me not who with faith ever flee beneath thy protection.

O Theotokos who ever driest up the pasture of my passions, grant that I may shed drops of tears.

By thy supplications release me who am bound with the chains of my sins, O all-immaculate one who gavest birth to our most hymned God.

Unto thee do I flee with faith, O pure one, and to thee do I cry: Deliver me from everlasting fire, O Virgin!

Ode VIII

Canon of the Cross

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

O Savior, Who healed the curse of the tree by the Tree and hast poured forth blessing upon men, we hymn and glorify Thee forever!

By Thy Cross Thou didst bring down the serpent who exalted himself, and when Thou wast laid low Thou didst raise up him who had grievously fallen. Thee, O Savior, do we hymn and exalt supremely for all ages!

Martyricon: With faith let us hymn the passion-bearers in the heavens: the destroyers of deception, the champions of the divine Faith, the pillars of the Church, the truly hard diamonds, the warriors of Christ.

Martyricon: The glorious passion-bearers shone forth like the sun, through grace driving away clouds of sicknesses; and by faith in the Trinity they dispelled the gloom of ungodliness.

Theotokion: Gabriel was sent as an escort for the bride, O Virgin, and he cried out to thee, saying: O most splendid palace of Christ, the King of all, when He shall make His abode within thee, He shall deify all men!

Canon of the Theotokos

Irmos: Same as the foregoing.

At a loss, I have no fear of the threat of Gehenna in either heart or mind, and I ever commit sins; but do thou, O Virgin, free me from perplexity, and deliver me from the fire.

I am often dragged out and sold like a captive by the pleasures of my flesh, and I ever anger God. O Theotokos, only help of the helpless, do thou thyself have mercy upon me!

Thy supplication is sure and certain, O most immaculate one, for whatsoever things thou desirest thou givest, entreating thy Son and God. Wherefore, I pray thee: Have mercy and save my lowly soul!

Cruelly tested am I by bodily sickness, rising passions and wounds of soul. O thou who gavest birth to the only Benefactor, by thine entreaties restore my health.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

The might and dominion of the enemy were taken away, O only mighty Lord, when Thou wast uplifted upon the Cross and didst bloody Thy fingers thereon.

O my Christ, the iniquitous ones who crucified Thee impaled Thy hands and feet and reckoned the number of Thy bones; and they gave thee vinegar with gall to drink.

Martyricon: Before the tyrants ye preached God Who became man with radiant mouths, O passion-bearers, and have inherited glory.

Martyricon: Beating you, the enemies who wounded you with stripes and divers tortures became sick, O divine martyrs, most honored physicians of illnesses.

Theotokion: Jesus the Light shone forth from thee upon us, O pure one, and enlightened all creation by His crucifixion, and dispelled the darkness of the demons.

Canon of the Theotokos

Irmos: Same as the foregoing.

Grant me tears of repentance, O all-pure one, that I may weep over my grievous and unjust deeds before the end of my life will arrive.

Why dost thou offend thy Master, O my soul, committing unrighteous deeds? Why dost thou not arise? Wherefore, before the end haste thou to repent.

Deliver me from evil transgressions and tribulations. Grant me mercy, O most pure Virgin, and a divine share in life incorruptible.

Thee have we acquired as the intercessor who ineffably gavest birth unto God, the insuperable rampart and salvation of our souls, and a well-spring of miracles.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone V—

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel; and Thou wast reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was uplifted upon the Cross!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Blessed is the army of the King of heaven, for even though the passion-bearers were mortal, yet did they strive to attain the dignity of the angels; and having spurned their bodies, for the sake of their passions they have been vouchsafed honors. By their supplications, O Lord, save Thou our souls!

Glory..., Now & ever...: Stavrotheotokion—

Standing at the foot of the Cross, O Jesus, she who gave Thee birth lamented, weeping and crying out: "I cannot bear these things, seeing Thee to Whom I gave birth nailed to the Tree! I escaped the pangs of childbirth, since I never knew a husband, so how now am I wracked with pain and wounded in heart? For now the words spoken by Symeon have been fulfilled: 'A sword shall pierce thy heart, O immaculate one!' Yet now arise, O my soul, and save those who hymn Thee!"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Dying on the Cross, O compassionate Bestower of life, Thou gavest life unto Adam, upon whom death had come through eating, and Thou didst show him to be a dweller in paradise, O Good One.

Thou wast nailed to the Cross, O Christ, Thou true vine, and hast poured forth the fluid of salvation, giving drink through grace unto the hearts of all the faithful.

Martyricon: When ye were beaten and dismembered, O wise ones, ye emulated the sacrifice of the Master; wherefore, ye are ever called blessed, O martyrs of Christ.

Glory...: With faith we worship Thee, the one God in three Persons, the indivisible and all-divine Essence; and we cry out to Thee: Glory to Thee, O Trinity and Unity, our God!

Now & ever...: She who beheld our Life dead of His own will upon the tree of the Cross, beat her breast, weeping; wherefore, we all ever bless her with divine voices.

FRIDAY EVENING
AT VESPERS

On "Lord, I have cried...", these stichera of the holy martyrs, hierarchs and the venerable , in Tone V: Spec. Mel.: "Rejoice,..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

With the streams of their blood the passion-bearers quenched the flame of grievous ungodliness; and enkindling the radiance of piety throughout the whole world, they utterly consumed the false gods and their fœtid stench. They have shone forth the most pure light upon those on earth, and enlightened thereby, we elude the darkness of ungodliness and evade the deception of idols, worshipping Christ, Who granteth the world great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Easily setting at naught the words of the ungodly heretics and their pursuit, ye became warriors of the unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit, the Unity of Divinity in three Persons, teaching the faithful with piety of mind and confirming the preaching of Orthodoxy. Wherefore, ye are called blessed, O most sacred pastors, for in life-bearing pastures ye tended the flock of Christ, for Whom ye endured all manner of pangs and multifarious trials.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Receiving mastery of mind through the doing of virtuous deeds, the company of the venerable, who struggled, with ease utterly trampled the carnal passions underfoot. Thereby they valiantly overcame all the wiles of the demons and were shown to be conversers with the angels, since they lived as ones incorporeal. And they now rejoice in the mansions on high, living in splendor, and stand before Christ, asking Him to grant our souls great mercy.

These stichera for the martyrs, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The foregoing sticheron is repeated.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but were inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory..., Now & ever...: Dogmatic theotokion—

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera, in Tone V—

Pray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to pray for us.

Your souls filled with insatiable love, O holy martyrs, ye did not deny Christ; and enduring the divers wounds of sufferings, ye cast down the audacity of the tormentors; and having preserved the Faith intact and unharmed, ye were translated to the heavens. Wherefore, as ye have boldness before Him, ask that He grant us great mercy.

Nekrosimon: I have remembered the prophet, who cried: I am earth and ashes! And again I looked into the graves, and beheld bones laid bare; and I said: Which is the king, and which the warrior? Which the rich man, which the poor? Which the righteous, which the sinner? Yet grant rest with the righteous, O Lord, to Thy servants.

Glory..., Now & ever...: Theotokion—

O thou who art full of joy, intercede in thy mediations, and beg for our souls a multitude of compassions and cleansing of our many sins, we entreat thee.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

All the generations of men praise thee, O Virgin, as thou didst foretell in prophecy of old; wherefore, accept me who hymn thee, O Mistress, and enlighten and make me wise.

Thou hast broken the sting of death and the sin of the world, O Virgin Mistress, having given birth to true Life. Quickly break also the sharp arrows of my passions.

Glory...: Having been shown to be the only one arrayed in virgin's vesture, thou didst rend asunder the fig-leaves which Adam wore; wherefore, clothe me in the garments of chastity by thy supplications.

Now & ever...: Many daughters of Adam before thee acquired riches and divine glory, but thou hast surpassed them all beyond compare, O Mistress; wherefore, enrich me now with heavenly and divine grace.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The depths and heights of the unapproachable wisdom of God, Who was born of thy womb, have been recognized in thee, whereby deliver my heart from the depths of the serpent's reasoning.

O Christ, Who of old fashioned out of water the winged creatures and serpents, which before had not existed: Thou didst straightway fashion the strange vesture of Thy divine incarnation out of the blood of the pure Virgin.

Glory...: Thou alone, O all-pure one, hast been shown to be the cleansing of our nature, for in thee did the divine Fire make His abode without consuming thee, that He might purify it; wherefore, cleanse me of the defilement of the offenses of my passions, and illumine me by thy supplications.

Now & ever...: Knowing thee to be the cup of the Offshoot of the new vine, manifestly giving drink to the faithful for the remission of offenses, O all-pure one, I pray: Give drink to my heart with an outpouring of divine water.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Thou hast been shown to be the unploughed furrow which produced the unsown divine Grain, whereby I, the hungry, am fed with divine gifts and grace.

Giving drink with the water of thy supplications to me who am truly sick unto death and am stuck fast in the fire of the passions of my soul, raise me quickly up.

Glory...: As thou art the animate city of God, gladdened by the flow of noetic rivers, make steadfast the house of my soul with the pillars of thy supplications.

Now & ever...: Knowing thee to be the cloud raining down true righteousness, O all-pure Mistress, I pray that thou quickly deliver me thy servant from all who oppress me.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Utterly suppress the turbulence and billows of sin and my passions, O Virgin Mistress, having given birth to the Cause of dispassion.

Shown from on high to be Christ's cloth of the divine vesture of majesty, O pure one, with the raiment of the virtues clothe my naked soul.

Glory...: Grant me cleansing of offenses by thine entreaties, O pure Virgin who gavest birth for us to Christ the Lord, our divine Purification.

Now & ever...: By thy supplications, O Virgin, do away with the sores, wounds and stripes of my sins, and grant power to thy servant.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O thou who gavest birth to the Light Who created the luminaries of the sky, illumine now my soul and deliver me from the darkness of the passions, O most radiant one.

Entreat thy Son, Who of old sweetened the waters of Mara, O Theotokos, that He quickly deliver me from grievous suffering and bitterness.

Glory...: The torrent of the passions disturbeth my soul, O all-pure one; yet dry it up by thy supplications, and destroy mine evil thoughts.

Now & ever...: Delivering men, Christ hath issued forth out of Sion, from thy womb, O all-immaculate Mistress; and thereby He hath also delivered me from perils and tribulations.

Then, "Lord, have mercy!", thrice.
Glory..., Now & ever...: Sedalion, in Tone V—

Wherefore, growing despondent, hast thou forgotten thy God, Who hath mercy upon thee, O passion-plagued soul? Despising His precepts, thou hast come in wickedness and prodigality to the end of thy life. But shun evil, crying out to the Theotokos: Have mercy upon mine accursed soul!

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The hordes of the demons fear and tremble before the invocation of thy name, O all-pure one. Deliver me from them, save and preserve me, protecting me from all harm.

Ineffable is thy glory, O Virgin; for thou gavest birth to the Lord of glory. Wherefore, vouchsafe unto me the glory of thy Son and my God, by thy supplications.

Glory...: Incline thine ear to the entreaties of thy servant, O Mistress, and quickly deliver me from tribulations and misfortunes, from all temptations, visible and invisible.

Now & ever...: With purity wash me who am wholly shameful and have bemired and defiled myself with the passions, and make me radiant through the sprinkling of thy supplications, O Virgin.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

The passion-plagued water of barrenness hath rendered the womb of my soul fruitless and dried it up. Rain down the divine Dew upon me, O light cloud, that I may bring forth fruits of repentance.

By thy supplications, O all-pure one, calm thou the water and storm of passionate thoughts, and guide me to the stream of dispassion, that I may glorify thee fervently for all ages.

Glory...: O noetic portal, closèd gate, which God alone hath passed through: Close and lock the gates of my passions, and open unto me the portals of hope.

Now & ever...: Remove from me the burden of transgressions, O Virgin Mother, who alone ineffably gavest birth to the Lamb and Word of God, Who taketh away all the sin of the world.

OCTOECHOS — TONE V

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Having as a man defiled my soul with many transgressions and bemired it with carnal passions, I now beseech thee earnestly and pray unto thee: From all evil cleanse me, O pure one, by thy supplications.

Thou gavest birth to Him Who willeth mercy, the God of compassions Who loveth mankind, Who alone is Good, Long-suffering and full of loving-kindness. By thine entreaties, O pure one, show Him to be well-disposed toward me, and grant me release from offenses.

Glory...: By thy ceaseless maternal supplications, O Mistress, to the virtues of good works do thou rouse thy servant, who am stuck fast in the slumber of despondency and asleep now in pleasures.

Now & ever...: Blessing, I bless thee, O all-pure one, and I magnify thee fervently. Wherefore, bless me who hymn thee; deliver me from all violence and grief, and by thy hands preserve me invincible.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father...; Troparia, and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone V—

Today the memory of the passion-bearers shineth forth with radiance from the heavens; the choir of the angels keepeth festival, and the human race celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

Stichos: Wondrous is God in His saints, the God of Israel.

Thou hast given us an indestructible bulwark, O Christ God: the miracles of Thy holy martyrs. By their supplications make steadfast Thy faithful people, in that Thou art good and lovest mankind.

Glory..., Now & ever...: Theotokion—

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

After the second chanting of the Psalter, these sessional hymns of the martyrs, in Tone V—

Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

Stichos: Wondrous is God in His saints, the God of Israel.

The hosts of heaven marveled exceedingly at the corrections of the holy martyrs: how, fighting the good fight in their mortal bodies, they invisibly vanquished the incorporeal foe with the power of the Cross; and they pray unto the Lord, that our souls find mercy.

Stichos: Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord, and their remembrance is unto generation and generation.

Nekrosimon: Unto Thy servants grant rest with the righteous, O our Savior, and cause them to dwell in Thy courts, as it is written, overlooking, in that Thou art good, all their transgressions, voluntary and involuntary, committed in knowledge and in ignorance, O Thou Who lovest mankind.

Glory..., Now & ever...: Theotokion—

O Christ God Who shone forth from the Virgin and through her hast shown forth children of the light: Have mercy upon us.

ODE I

Canon of the holy martyrs, hierarchs, the venerable and the departed, the acrostic whereof is "I offer these hymns to Thy servants, O Christ", the composition of Joseph, in Tone V—

Irmos: The land on which the sun had never shone, and which it had not seen, and the abyss which the expanse of heaven had never seen uncovered, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Surrendering your bodies to arrogant judges, ye endured unbearable wounds, O valiant athletes, expecting to receive honors from on high; and Christ led you into the eternal mansions of those who rejoice and chant thy hymn of victory.

The venerable and the righteous, and the holy hierarchs, fulfilling the right glorious precepts of God, pastured the people and guided them to the water of understanding; and they have worthily received torrents of sweetness, pouring forth rivers of healing through grace.

Through the supplications of the all-glorious prophets, of the all-wise hierarchs, and of the sacred women who with manly mind endured mightily and trampled the enemy underfoot by fasting, guide me, O Lord, to the havens of Life, Thee Who appeared on earth by divine grace.

Glory...: Nekrosimon: Thee do we beseech, the God Who is easy to reconcile: Grant rest in the bosom of Abraham unto Thy servants whom Thou hast taken to Thyself from the turmoil of life, and vouchsafe unto them eternal light, overlooking their offenses, in that Thou art good.

Now & ever...: Theotokion: "Rejoice!", I cry to thee who gavest birth to Joy, O most hymned one. Enlighten our minds and souls, and guide all in the steps of understanding, and entreat thy Son and God, that He grant cleansing of transgressions unto all, O only Bride of God.

Another canon, of the departed, chanted after the foregoing canon when no Menaion is available, the acrostic whereof is "The fifth canon of Theophanes for the dead", in Tone V—

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

Stichos: Wondrous is God in His saints, the God of Israel.

With divine love the passion-bearers of Christ trampled the pride of the tyrants underfoot; and with faith they ask prayerful remission and rest for the departed.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Cause the departed to dwell in Thy holy habitations and courts, O Christ Master, Who shed Thine all-precious blood to redeem our debt.

Glory...: The Wisdom of God, Compassionate One Who beareth the express impress of the Father: Unto those whom Thou hast taken to Thyself grant rest, imparting everlasting blessedness unto them.

Now & ever...: O most immaculate one, thou hast been shown to be the splendid tabernacle, the golden ark containing the divine Word Who was incarnate for our sake, and destroyed the power of death.

ODE III

Canon of All Saints

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

Ye spared not your bodies when they were beaten with staves and dismembered by the sword, O most lauded warrior martyrs, who were strengthened by the hope of everlasting good things.

Ye enlightened the vesture of the hierarchy, shepherding the flock of Christ in the fields of life through the virtues.

Mortifying the flesh through asceticism, the venerable ones shared in life divine. By their sacred prayers, O Christ, deliver us from misfortunes.

Glory...: Nekrosimon: Unto those who have fallen asleep grant heavenly rest, O Thou Who lovest mankind, remitting the debts they incurred upon earth, in that Thou art good.

Now & ever...: Theotokion: As they beheld thee, who art blessed among women, the company of women suffered and were taken to thy Son, O Virgin Mother.

Canon of the Departed

Irmos: Establish us by Thy power, O God our Savior, and lift high the horn of the Church of those who praise Thee in Orthodox manner.

Stichos: Wondrous is God in His saints, the God of Israel.

Struggling manfully, the athletes withstood the assaults of the tyrants; and they pray to Christ in behalf of those who have fallen asleep.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Receiving in Thy splendid mansions those who were nurtured on Thy laws and have reposed, grant them rest, O Good One.

Glory...: O only merciful God, vouchsafe the splendors of the saints unto those whom Thou hast taken, overlooking their offenses.

Now & ever...: O pure one, we hymn thy birthgiving, whereby we have been delivered from the primal condemnation and curse and have been freed from death.

Ode IV

Canon of All Saints

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

By Thy power, O Lord, the passion-bearers trampled the power of the enemy underfoot, and became for the faithful might and great confirmation.

All the venerable now rejoice with great joy, and the divine priests are clothed in righteousness as in a garment.

Let us all hymn the divinely eloquent prophets of God, and let us honor the company of women who ran well the good race.

Glory...: Nekrosimon: Guiding to the harbor of Thy kingdom those whom Thou hast taken from the tumult and tempest of this present life, O Master, grant them rest.

Now & ever...: Theotokion: Through thee, O Virgin, hath the Timeless One now come under time. Him do thou entreat, that He free my soul from the transgressions I have committed in time.

Canon of the Departed

Irmos: I have heard, O Lord, of Thine arising from the tomb, and have glorified Thine invincible power.

Stichos: Wondrous is God in His saints, the God of Israel.

Piously confessing Thee to be equally eternal with the Father, O Christ, the martyrs were slain; and they cry out to Thee: Deliver Thy servants, whom Thou hast taken to Thyself, O Christ!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

As the only mortal free among the dead, O Christ, grant rest to Thy servants now departed, giving life everlasting to mortals.

Glory...: O Christ Who camest to save the lost, grant a dwelling-place in paradise unto those departed in faith, O Thou Who dost justify men by grace.

Now & ever...: The power of the Most High overshadowed thee, O Maiden, and made of thee a paradise of life, having the Lord and Mediator as a tree in thy midst.

Ode V

Canon of All Saints

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

The bones of the martyrs pour forth healing upon the infirm, for, unbroken by malice, they restore our broken state and grind to dust all the bones of ungodliness.

Observing Thy laws, the holy hierarchs shepherded the people and guided them to the life which is to come, O Compassionate One; and the venerable ones slew the tyranny of the passions with perfect mind.

Let the prophets be honored, and with them all who were righteous by faith; and let the divine women who lived in holiness and shone forth on earth through their torments be praised as servants of Christ.

Glory...: Nekrosimon: Thy faithful servants, whom Thou hast taken from earth, do Thou number in the mansions of heaven, overlooking their transgressions, O Christ Who in Thine exceeding goodness wast incarnate for the sake of us mortals.

Now & ever...: Theotokion: We hymn thee, O Virgin, through whom God appeared to those who earth, becoming man; and we cry out: Rejoice, O right fertile ground who produceth the mystic Grain Who feedeth every creature!

Canon of the Departed

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Stichos: Wondrous is God in His saints, the God of Israel.

Accepting the entreaties of the martyrs, O Lord, among the elect number the souls whom Thou hast received.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Thou didst foretell that those who believe on Thee will not see death, O Master; wherefore, grant rest to the departed.

Glory...: Vouchsafe that Thy servants receive the beauty of Thy house, O Lord, and a share in delight.

Now & ever...: O Word Who art equally eternal with the Father and wast incarnate of the Virgin: Thou hast slain death by death.

ODE VI

Canon of All Saints

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

Surrendering their bodies into the hands of the torturers to be wounded, the divine martyrs rejoiced in soul; for they truly beheld divine and everlasting joy and divine rewards.

O Christ, Thou art the glory of the all-wise holy hierarchs and the venerable. Through their supplications have pity on Thy people, whom Thou hast acquired by Thy blood, in that Thou lovest mankind.

Illumined in mind by Thee, O Lord, the prophets clearly reveal things far distant as though they were close; and by Thy power have women destroyed the dominion of the enemy through suffering and fasting.

Glory...: Nekrosimon: Numbering Thy faithful servants, who have departed from us, among the choirs of the elect, O good Lord, grant them rest, overlooking all their offenses in Thy lovingkindness.

Now & ever...: Theotokion: O Lord Who created Eve in the beginning, and entered the Virgin's womb: Having clothed Thyself in the form of a servant Thou workest our restoration, O Master of all.

Canon of the Departed

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

The army of Thy martyrs, likening themselves to the hosts on high, beseech Thee, O Christ: Unto those who have departed grant the bliss which cometh from Thee, O Thou Who lovest mankind.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou lovest mankind, O Christ, number Thy servants, whom Thou hast taken to Thyself, in places of coolness, in places of the splendor of the saints, in places of ease.

Glory...: Cleanse Thy servants, and grant them forgiveness of offenses, O Thou Who lovest mankind; and vouchsafe unto them life incorruptible and a blessed inheritance.

Now & ever...: Who can recount in words the wonder of thy seedless conception, O most immaculate one; for thou gavest birth unto God. Who came to us in His lovingkindness.

ODE VII

Canon of All Saints

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

Set aflame with the fire of cruel torments, O glorious martyrs, ye showed most ardent love for the Lord, which cooleth you with the understanding of piety.

Having adorned yourselves with the wisdom of the Spirit, and lived splendid lives, ye performed the sacred acts of the grace of the Gospel; and we praise you as ministers of God.

O venerable ones, who mortified the flesh with many pangs, ye have been vouchsafed the life to come, praying that we who have been slain by the assaults of the passions may receive it.

With faith let the blessed choir of the prophets of God and the council of women, who struggled in asceticism and by suffering cast down the enemy, be praised.

Glory...: Nekrosimon: O Word Who gavest a share in the life of all unto the dead, who have now left behind the turmoil of life: them do Thou guide to Thy divine haven, overlooking their offenses, O Good One.

Now & ever...: Theotokion: Let us, who with upright mind understand thee to be the Theotokos, be delivered by thy mediation from darkness and the invisible foes who wage war upon us, O Mistress.

Canon of the Departed

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

Stichos: Wondrous is God in His saints, the God of Israel.

O Savior, grant that those who have departed may now partake of light unapproachable, through the entreaties of Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O compassionate Christ, reckon those who have departed in faith among the Church of the firstborn.

Glory...: O Savior, grant rest unto Thy servants who have departed unto Thee, adorning them with the raiment of incorruption.

Now & ever...: Having conceived Life without seed, O most immaculate one, thou didst staunch the flow of the essence of death.

ODE VIII

Canon of All Saints

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Navigating the deep of torments with the rudder of the Word, O athletes, ye drowned all the hordes of the deceiver in the outpouring of your blood, and live forever.

As all-wise sacred ministers, by the waters of Orthodoxy ye nurtured in sacred manner the flock entrusted to you; and ye truly delight in sweet torrents of beauty.

Having done the works of light, O venerable ones, ye were revealed to the faithful as lamps, and have passed over to the divine Effulgence. Pray ye to the Master, that He free us from darkness.

Be glad, O company of women who through wounds received the fullness of all honors! Rejoice forever, O choir of the prophets, and ye righteous who were pleasing unto Christ!

Glory...: Nekrosimon: Grant, O Master, that Thy servants who have departed this life may without hindrance pass by the sword which is now withdrawn, causing them to dwell in paradise, in that Thou alone art merciful.

Now & ever...: Theotokion: Let us hymn the joyous Virgin Mary as the gate leading to the divine entry, the easily mounted ladder of God, the unerring guide for those who seek salvation.

Canon of the Departed

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

Stichos: Wondrous is God in His saints, the God of Israel.

We hymn Thee, O Savior, Who acceptest the struggles of the holy martyrs, for their sake granting peace unto those who have departed in the Faith; and let us exalt Him supremely for all ages!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

As Thou art compassionate, O Savior, vouchsafe that those who have departed from us, and who hymn and exalt Thee supremely for all ages, may be illumined by the radiance of Thy heavenly glory.

Glory...: Reckon with the choirs of the saints those whom Thou hast taken to Thyself, O Savior, and number them with Lazarus in the bosom of Abraham, for they hymn and exalt Thee supremely for all ages.

Now & ever...: Thou wast adorned with the beauty of purity, O Virgin Mother, becoming the habitation of the magnificence of the virtues; wherefore, we hymn and supremely exalt thee, the pure one, for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

Let the sacred ministers and pastors, the choir of the holy prophets, the countless multitude of the righteous and the assembly of the martyrs be blessed with sacred hymns, for they pray that our souls be saved.

The wondrous council of the venerable, having struggled all-wisely in asceticism, hath now been rendered wondrous by many displays of miracles. By their supplications, O wondrous Lord, show forth the wonder of Thy mercy upon all.

With faith and love let the countless multitude of women who suffered and fasted, and who abide with the angelic choirs, be blessed with the hieromartyrs who finished well the race.

Glory...: Nekrosimon: The multitude of all the saints entreateth Thee, O Word: In the magnitude of Thy mercy grant rest to the multitudes who with faith have passed from the earth, and overlook the offenses they committed during their life.

Now & ever...: Theotokion: In sickness of mind I committed many sins, O Virgin, and torment awaiteth me in the future. Deliver me therefrom, for I come to thee with unwavering heart, and I call upon thy divine protection.

Canon of the Departed

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Stichos: Wondrous is God in His saints, the God of Israel.

Having received rewards for their sacred sufferings, the martyrs now beseech Thee to grant surcease unto those who have departed in faith, O Savior.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Thou didst endure death, O only immortal Savior, granting resurrection and the radiance of immortality unto the dead, in that Thou art compassionate.

Glory...: Thou didst set us aright who have fallen into death, and didst teach us to hope for life everlasting, which do Thou grant that Thy servants may receive.

Now & ever...: The shadows of the Law passed away at thy birthgiving, O Theotokos; truth shone forth, and grace was bestowed; wherefore, we magnify thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone V—

Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of their bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones. Wherefore, by their supplications, O Lord, send down upon us great mercy.

Thy passion-bearers, O Lord, emulators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: "We went through fire and water, and Thou didst bring us out into refreshment!" By their supplications, O Christ God, have mercy upon us!

Rejoicing in the midst of their torments, the saints cried out: "These things are wares for us to trade with the Lord: for, instead of the wounds we bear on our bodies, radiant vesture shall blossom forth for us unto our resurrection;

instead of dishonor, we shall receive crowns; instead of fetters in prison, we shall receive paradise; and instead of condemnation with malefactors, we shall have life with the angels!" By their supplications, O Lord, save Thou our souls!

Nekrosimon: O Lord Who created me, Thou didst set Thy hand upon me, and commanding me didst say: "Thou shalt return unto the earth": Guide me to Thy right path, forgiving me my transgressions; and absolve and save me, I pray, in that Thou lovest mankind.

Glory..., Now & ever...: Theotokion—

Alas, O my wretched soul! What reply wilt thou have to give to the Judge at that hour when the thrones are set for judgment and the Judge cometh from the heavens, descending with myriads of angels? When He sitteth down in His judgment seat to try His unprofitable servants like me, what shalt thou answer? What then shalt thou bring forward? Truly nought, for thou hast defiled thy mind and body. Wherefore, fall down before the Virgin, and cry out unceasingly, that she may grant thee abundant forgiveness of sins!

Aposticha stichera of the departed, in Tone V: Spec. Mel.: "Rejoice,..."—

With the light of Thy countenance, O Christ, enlighten those who have departed, in that Thou art compassionate. Cause them to dwell in a place of verdure, by the waters of Thy pure and divine place of rest, in the longed-for bosom of our forefather Abraham, where Thy light shineth in purity and springs of beneficence pour forth, and where in gladness the assemblies of all the righteous clearly join chorus in thy goodness. Number Thy servants with them, granting them great mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

O Compassionate One, be Thou well-pleased that those who have passed from transitory things unto Thee, the Master of all and our God, may with most harmonious voices hymn and glorify Thy might; and grant that they may be enlightened by Thy beauty, and most purely partake of sweet and beautiful communion with Thee, where the angels dance around Thy throne and the choirs of the saints joyously stand round about. Grant rest with them and great mercy unto Thy servants.

Stichos: Their souls shall dwell amid good things.

Unto those departed in faith grant rest where is the choir of the prophets, and the ranks of the martyrs, and those from times past, who were justified by Thy saving Passion and the blood wherewith Thou didst redeem captive man, in that Thou lovest mankind, forgiving their offenses; for, truly Holy, Thou alone didst live on earth without sinning, Thou alone wast free among the dead. Unto Thy servants grant rest and great mercy.

Glory..., Now & ever...: Theotokion—

Having conceived Christ the King, the Bestower of life, in thy womb, O only Virgin Mother and Mistress, thou didst free us who were enslaved by the law of sin, and thus have we been freely justified by grace. Entreat Him now, that in the book of life He enroll the souls of those who acknowledge thee to be the Theotokos, that, saved by thy mediation, O most immaculate one, we may receive loving deliverance from thy Son, worshipping Him Who granteth the world great mercy.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Dying, O martyrs, ye destroyed the enemy, the author of evil, and, crowned with divine victories, ye mounted on high, where ye stand before God, the King of all.

Illumined by the light of the priesthood, O holy hierarchs, ye were glorified; and the multitude of the venerable have received life everlasting. Wherefore, they are blessed.

Those whom Thou hast taken to Thyself, O Master, do Thou cause to dwell with the choirs of the elect in a place of ease, overlooking, O Christ the Word, the offenses they committed on earth.

Glory...: O worshipful Trinity, be Thou entreated by the struggles of the holy hierarchs and honored martyrs; and grant salvation and great mercy unto the souls of those who departed in faith.

Now & ever...: O divinely joyous one, thou didst contain Him Whom nought can contain. Having given birth to Him in manner past nature and recounting, beseech Him, O Mistress, to be merciful unto all.